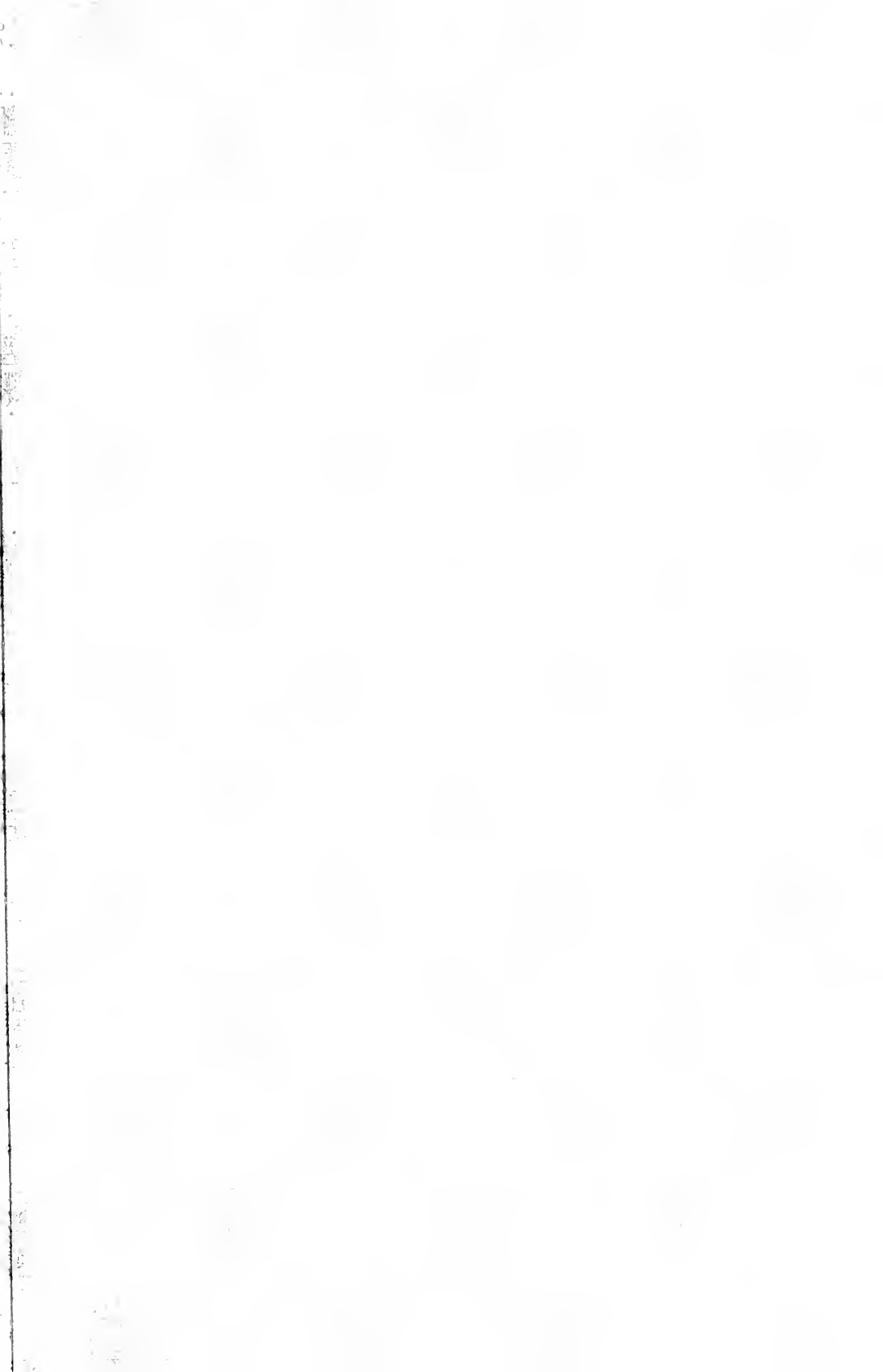


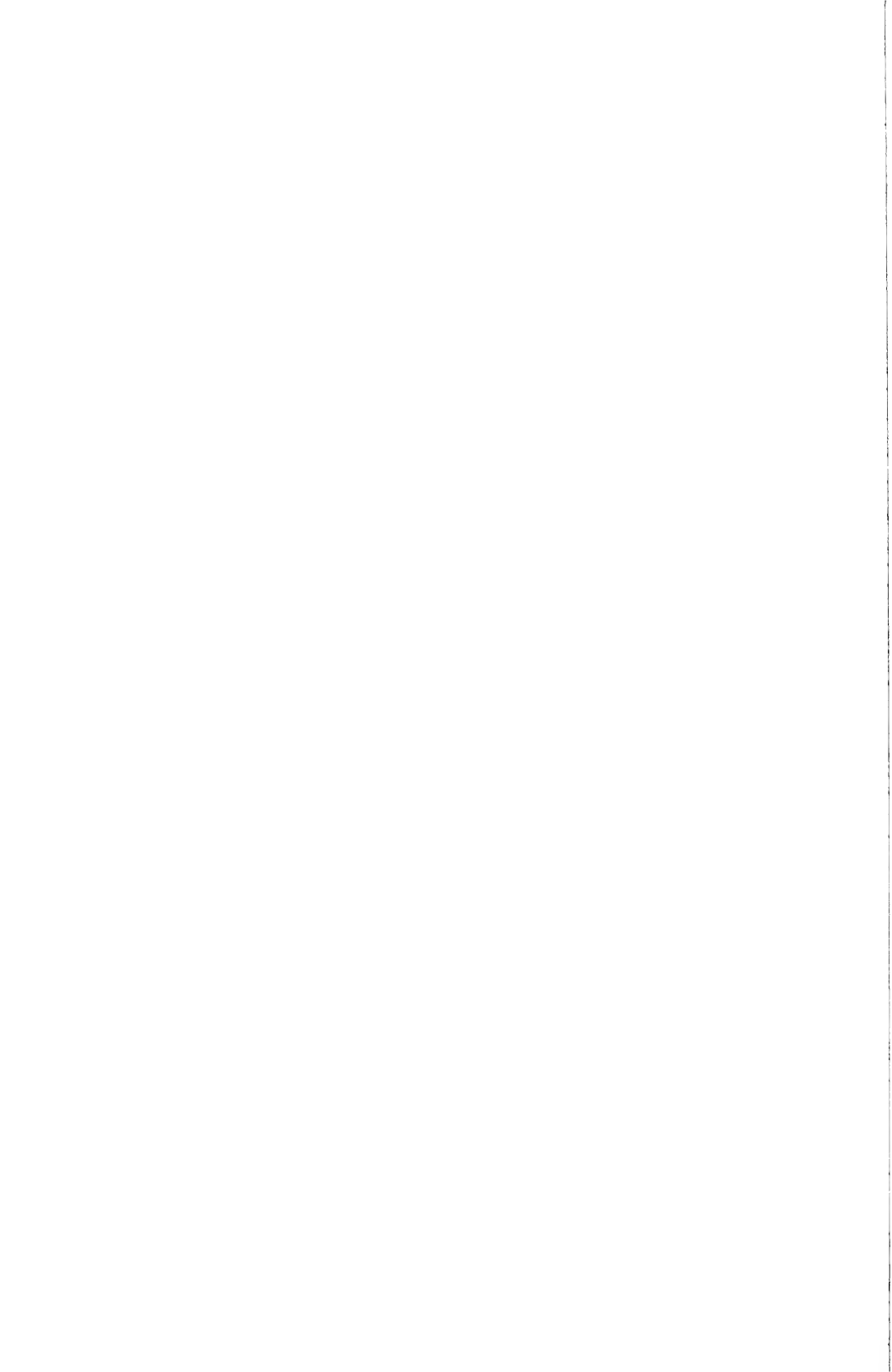
LIBRARY OF CONGRESS



00005728654







THE NEW VOICE IN RACE ADJUSTMENTS

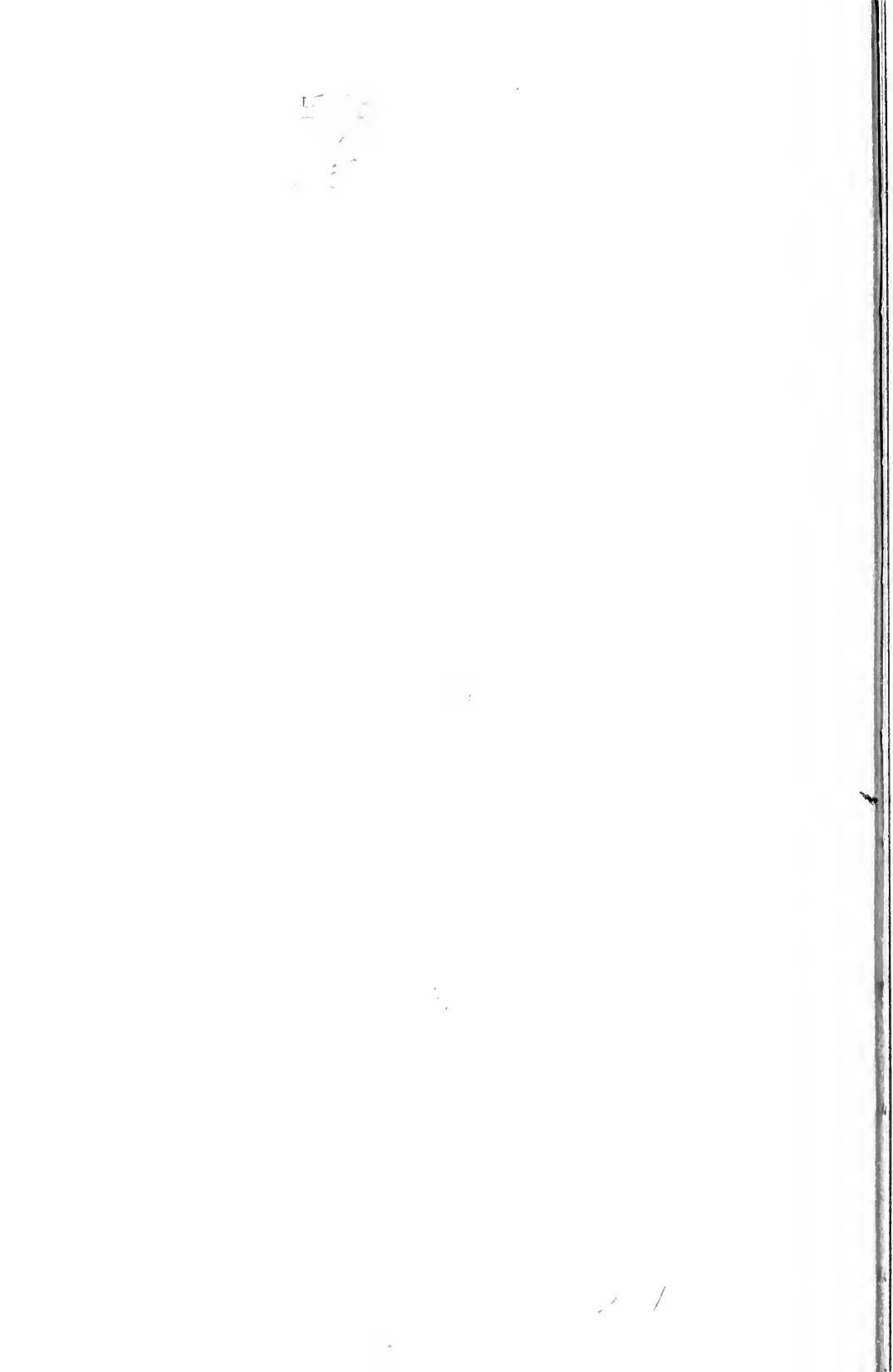
ADDRESSES AND REPORTS PRESENTED AT
THE NEGRO CHRISTIAN STUDENT CONFER-
ENCE, ATLANTA, GEORGIA, MAY 14-18, 1914.

A. M. TRAWICK, EDITOR

SECRETARY IN THE STUDENT DEPARTMENT, INTERNATIONAL
COMMITTEE OF THE YOUNG MEN'S CHRISTIAN
ASSOCIATION.

Published by Order of the
Executive Committee of the Conference

By the
Student Volunteer Movement
25 Madison Avenue
New York City



CONTENTS

INTRODUCTORY.	PAGE
The Call	1
Registration	2
Morning Watch	6
An Interpretation of the Conference. A. M. Trawick.....	8
After the Conference—What? Rev. John E. Ford.....	15
Suggestions for the Conservation of the Conference. W. D. Weatherford, Ph.D.	16
PART I. ADDRESSES ON GENERAL THEMES.	
The Present World Situation. John R. Mott, LL.D.....	21
The Basis of Race Progress in the South. Booker T. Washington, LL.D.	26
✓ The Challenge of Faith. Egbert W. Smith, D.D.....	29
✓ Christianity as a Basis of Common Citizenship. Professor William Pickens	34
✓ The Church in Relation to Growing Race Pride. C. V. Roman, M.D.	40
✓ The Church as a Medium for Race Expression. Rev. C. T. Walker, D.D.	50
✓ The Contribution of the Negro Race to the Interpretation of Christianity. President E. M. Poteat.....	54
Relation of the Southern White Man to the Education of the Negro in Church Colleges. President J. D. Hammond.....	57
The Social Message of the Church. Mrs. Arch Trawick.....	62
Reality and Righteousness in the Training of Christian Workers. Thomas Jesse Jones.....	65
PART II. FAMILY IDEALS AMONG SOUTHERN NEGROES.	
The Building of Homes. Mrs. J. D. Hammond.....	69
Evil Conditions in City Homes and the Larger Responsibility. A. M. Trawick	74
PART III. THE MINISTRY.	
The Call of the Christian Pulpit. Rev. J. W. E. Bowen, D.D....	93
Qualifications of the Minister. Rev. Robert E. Jones, D.D.....	96
Present Weaknesses of the Ministry. Bishop W. P. Thirkield...	100
Evangelism. Bishop George W. Clinton.....	107
PART IV. AFRICA AS A MISSION FIELD.	
The Continent of Africa. Joseph C. Hartzell, Bishop of Africa, Methodist Episcopal Church	115
The Response of Africa to the Gospel. Rev. W. H. Sheppard, D.D., F.R.G.S.	120
The Southern Negro's Debt and Responsibility to Africa. President John W. Gilbert.....	129
PART V. THE ACTION OF THE CHURCH IN CITY AND COUNTRY.	
City Missions for Colored People. Rev. John Little.....	137
How We May Improve Our Colored Churches in the Country. T. C. Walker	139

	PAGE
Service of the Country Church in Helping the Negro. Professor G. Lake Imes	145
Work of a Neighborhood Union. Mrs. John Hope.....	153
 PART VI. COÖPERATION BETWEEN THE RACES.	
Signs of Growing Coöperation. Major R. R. Moton.....	161
Coöperation of Southern White People. Dr. Thomas Jesse Jones.	168
Signs of Growing Interest on the Part of the Southern White Man. W. D. Weatherford, Ph.D.....	172
Ministers in Coöperation. Rev. James G. Snedecor, D.D.....	178
Coöperation Between Pastors of White and Colored Churches. Rev. R. O. Flynn, D.D.....	183
Coöperation of White and Negro Ministers for Social Service. J. E. McCulloch.....	188
Remarks to the Editors. Rev. G. B. Winton, D.D.....	194
 PART VII. REPORTS OF COMMISSIONS.	
On the Enlistment of Educated Negroes for Work in Africa. President Frank K. Sanders.....	201
On Securing Strong and Able Students for the Ministry. C. H. Tobias and D. D. Jones.....	209
On the Work of the International Committee, Y. M. C. A. C. H. Tobias	211
On the Work of the National Board Y. W. C. A. Mrs. W. A. Hunton	215
 APPENDIX.	 221
 INDEX	 225

INTRODUCTORY

THE CALL

CONFERENCE REGISTRATION

AN INTERPRETATION

ON THE CONSERVATION OF THE CONFERENCE

THE CALL OF THE NEGRO CHRISTIAN STUDENT CONFERENCE

The Negro Christian Student Conference for preparation for Christian leadership at home and abroad, and for the deepening of the spiritual life of the delegates and the institutions they represent, will be composed of a selected company of Christian students from institutions, collegiate, industrial and professional, attended by Negro young men and young women, together with a limited number of ministers, educators, editors and other outstanding leaders of both races.

OBJECT

The purposes of this Conference are: (1) to give to the present generation of Negro students in the United States a strong spiritual and moral impulse; (2) to study with thoroughness their responsibility for leadership in Christian work at home and abroad, thus bringing them face to face with Christian life callings; (3) to face the responsibility resting upon the Negro Churches of America to help meet the claims and crises of Africa; (4) to consider what light Christian thought may throw on present and future coöperation between the races.

COMMITTEE

The Conference is called by the following Committee:

Dr. John R. Mott, Chairman of the Continuation Committee of the World Missionary Conference and General Secretary of the World's Student Christian Federation,

Bishop Walter R. Lambuth, founder of the African Mission of the Methodist Episcopal Church, South,

Bishop J. S. Flipper, of the African Methodist Episcopal Church,

Dr. James H. Dillard, President of Anna T. Jeanes Foundation, and Secretary of the Slater Fund,

Dr. S. C. Mitchell, President of the Medical College of Richmond, Virginia,

President John Hope, M.A., Moorehouse College, Atlanta, Georgia,

Major R. R. Moton, Commandant at Hampton Institute, Virginia,

Rev. R. E. Jones, D.D., Editor *Southwestern Christian Advocate*, New Orleans, La.,

Miss Belle H. Bennett, President Women's Missionary Council of the Methodist Episcopal Church, South, Richmond, Kentucky.

Miss Lucy Laney, Principal of Haines Institute, Augusta, Georgia.

Delegates will be entertained free during the Conference through the generosity of friends interested in the Conference.

A registration fee of one dollar will be charged for each delegate or other registered attendant. Payment of this fee must be made by check or post office money order when the lists are sent to the registrar.

Admission to the Conference is limited to regular accredited delegates, i. e., those receiving certified tickets from the officers of the Conference.

It is earnestly requested that prayer be offered continually for the blessing of our Heavenly Father upon the Conference and upon all the preparations.

REGISTRATION

	Negro	White	Total
Men Students	288	..	288
Women Students	182	..	182
Y. M. C. A. Secretaries	6	14	20
Y. W. C. A. Secretaries	6	3	9
Social Workers	17	19	36
Bishops	3	4	7
Missionaries	4	2	6
Pastors	17	5	22
Editors	2	1	3
Church Board Secretaries	8	3	11
College Presidents	20	10	30
Teachers	42	9	59
Total	595	70	665

STUDENT DELEGATIONS (INCLUDING TEACHERS IN NEGRO SCHOOLS)

State	No. Schools	Total Delegation	Foreign Countries
Alabama	8	74	
Arkansas	1	1	South America
District of Columbia.....	1	15	Africa
Florida	3	20	West Indies
Georgia	14	201	Denmark
Kentucky	1	4	
Louisiana.	3	14	
Maryland	1	3	
Mississippi	5	16	
North Carolina	15	67	
Ohio	1	4	

State	No. Schools	Total Delegation
Oklahoma	1	2
Pennsylvania	2	5
South Carolina	5	28
Tennessee	8	46
Texas	5	7
Virginia	5	22
West Virginia	2	3
	<hr/>	<hr/>
Total	81	512

NEGRO SCHOOLS REPRESENTED

ALABAMA

Agri'l and Mech. College.....	Normal
Central Ala. College.....	Birmingham
Miles Memorial College.....	Birmingham
Payne University.....	Selma
Stillman Institute	Tuscaloosa
Talladega College	Talladega
Tuskegee Institute	Tuskegee
Selma University	Selma

ARKANSAS

Philander Smith College.....	Little Rock
Shorter College	Argenta

DISTRICT OF COLUMBIA

Howard University	Washington
"M" Street High School.....	Washington

FLORIDA

Bethel Baptist Institute.....	Jacksonville
Edward Waters College.....	Jacksonville
Florida Baptist Academy.....	Jacksonville
State A. and M. College.....	Tallahassee

GEORGIA

Americus Institute	Americus
Atlanta University	Atlanta
Central City College.....	Macon
Clark University	Atlanta
Ft. Valley High and Ind. School.....	Ft. Valley
Gammon Theological Seminary.....	Atlanta
Moorehouse College	Atlanta
Morris Brown University.....	Atlanta
Paine College	Augusta

State Industrial College.....Savannah
 Haines Nor. and Ind. School.....Augusta
 Ballard Normal School.....Macon
 Rome High and Ind. School.....Rome
 Eddy High School.....Milledgeville

KENTUCKY

Lincoln InstituteSimpsonville
 State UniversityLouisville

LOUISIANA

Leland UniversityNew Orleans
 New Orleans University.....New Orleans
 Straight UniversityNew Orleans

MARYLAND

Morgan CollegeBaltimore

MISSISSIPPI

Miss. Industrial College.....Holly Springs
 Meridian AcademyMeridian
 Mary Holmes Seminary.....Westpoint
 Rust UniversityHolly Springs
 Southern Christian Inst.....Edwards
 Utica Normal and Ind. Inst.....Utica

NORTH CAROLINA

A. & M. College.....Greensboro
 Bennett CollegeGreensboro
 Biddle UniversityCharlotte
 J. K. Brick Ind. School.....Bricks
 Henderson N. & I. Institute.....Henderson
 Lincoln AcademyKings Mountain
 Livingstone CollegeSalisbury
 Mary Potter Memorial School.....Oxford
 National Religious Training School.....Durham
 Normal and Ind. College.....High Point
 Palmer Memorial School.....Sedalia
 Shaw UniversityRaleigh
 Slater Ind. School.....Winston-Salem
 State Normal School.....Elisabeth City
 St. Augustine School.....Raleigh

OHIO

Wilberforce UniversityXenia

OKLAHOMA

A. & M. University.....Langston

PENNSYLVANIA

Cheyney Institute	Cheyney
Lincoln University	Lincoln

SOUTH CAROLINA

Allen University	Columbia
Benedict College	Columbia
Claflin University	Orangeburg
Harbison College	Irmo
Penn School	St. Helena
Voorhees Ind. School.....	Denmark

TENNESSEE

Fisk University	Nashville
Howe Institute	Memphis
Knoxville College	Knoxville
Lane College	Jackson
Meharry Medical College.....	Nashville
Morristown Normal College.....	Morristown
Roger Williams Univ.....	Nashville
State Normal School.....	Nashville
Walden University	Nashville

TEXAS

Central Texas College.....	Waco
Prairie View Normal and Ind. College.....	Prairie View
Samuel Houston College.....	Austin
Wiley University	Marshall
Tillotson College	Austin

VIRGINIA

Hampton N. and A. Inst.....	Hampton
Manassas Ind. Inst.....	Manassas
St. Paul N. & I. School.....	Lawrenceville
Virginia Theol. Sem. and College.....	Lynchburg
Virginia Union Univ.....	Richmond

WEST VIRGINIA

Storer College	Harper's Ferry
W. Va. Colored Inst.....	Institute

RELIGIOUS DENOMINATIONS REPRESENTED

Baptist	
Christian	
Congregational	
Episcopal	
Lutheran	
Methodist	{ A. M. E. { A. M. E., Zion { C. M. E. { M. E. { M. E., South { Northern { Southern { United
Presbyterian	
Reformed	
Roman Catholic	

MORNING WATCH

FRIDAY, MAY 15

THE SPIRIT OF UNITY

Read John xvii.

OBJECTS FOR INTERCESSION

Pray that the spirit of unity, mutual consideration and unselfishness may possess all the delegates of the Conference.

Pray that this may be a nation in which each man may wish for all men such a fair chance at all good things as every man would like his brother to have.

Pray that all problems growing out of race antipathy may be settled in the light of the Gospel and in the Spirit of Christ.

PRAYER

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from Godly union and concord; that, as there is but one body and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God, and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of truth, and peace, of faith and charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord, Amen.

SATURDAY, MAY 16

THE SPIRIT OF FAITH

Read Hebrews xi:32-40; xii:1-3.

OBJECTS FOR INTERCESSION

Pray that we may not limit God by the poverty of our faith.

Pray that a greater burden of responsibility may come upon our students for deepening the spiritual life of the nation.

Pray for the missions of South Africa as they face their peculiar problems.

PRAYER

O Almighty God, who makest us both to will and to do those things which are well pleasing in Thy sight, stir up, we beseech Thee, the pure minds of Thy children. Bless all means employed for the instruction of the young; implant in their hearts such gratitude for Thy Gospel as will make them eager sharers in bringing others to the knowledge of Thee and of Thy Son Jesus Christ; so that many may be brought out of darkness and error into the glorious liberty of the children of God; to the praise of Thy name, through Jesus Christ our Lord. Amen.

SUNDAY, MAY 17

THE SPIRIT OF SERVICE

Read Matthew x:5-25; xxviii:18-20; Acts i:8.

OBJECTS FOR INTERCESSION

Pray that any of the delegates who may not have yielded themselves absolutely to Jesus Christ as Lord, may do so to-day, resolving henceforth to do His will and not their own.

Pray that our students may have the proper scale of values; that they may be led to seek a mission rather than a career. Pray for world-wide missions — Europe, Asia, Africa, Australia, North and South America.

PRAYER

O God, Who hast made of one blood all nations of men for to dwell on the face of the earth, and didst send Thy blessed Son to preach peace to them that are far off and to them that are nigh; grant that all men everywhere may seek after Thee and find Thee. Bring the nations into Thy fold, and add the heathen to Thine inheritance. And we pray Thee shortly to accomplish the number of Thine elect, and to hasten Thy Kingdom, through the same Jesus Christ, our Lord. Amen.

MONDAY, MAY 18

THE SPIRIT OF ENDURANCE

Read II Timothy ii:1-15.

OBJECTS FOR INTERCESSION

Pray that the impression of this Conference may be communicated to students in all our colleges.

Pray that we may be responsive to the claims of the eight millions of our people in rural communities.

PRAYER

O Lord, our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot Thou hast cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means, to extend to others what we so richly enjoy; and as we have entered into the labors of other men, so to labor that in their turn other men may enter into ours, to the fulfilling of Thy holy will and our everlasting salvation. Amen.

THE NEGRO CHRISTIAN STUDENT CONFERENCE

A. M. TRAWICK, NASHVILLE, TENN.

"One of the most significant gatherings ever held in this country," was the statement of Dr. John R. Mott in calling to order the Negro Christian Student Conference at Atlanta May 14 to 18. These words were both prophecy and history. The prophecy grew out of a broad view of the hastening Kingdom of God on earth. The historical facts growing out of the Conference remain to be gathered up in years to come, but if its purpose, message and spirit can penetrate the heart of the church in the South, it will more than justify the memorable words of its Chairman.

The Committee calling this Conference was one qualified to inspire confidence throughout the North American Christian World in its sincerity of effort in attempting to attain this high objective. At the head of the Committee was Dr. John R. Mott, Chairman of the Continuation Committee of the World Missionary Conference and General Secretary of the World's Student Christian Federation. Thus, in Dr. Mott's intimate relation to World movements, this Conference was, at once, linked with two of the mightiest impulses which have stirred the Christian world within recent years. It is well to emphasize the fact that the Negro Conference at Atlanta was not merely a Southern student gathering, but a movement which

was vitally related to the World Christian enterprise of missionary and student leaders.

THE NEED OF SUCH A CONFERENCE

It will not be difficult for those who have studied the movement of Negro life and thought in recent years to discern the great need of just such a convention as was held in Atlanta. The Negro is yearning for a better expression of his religious life. It would be strange indeed if generations of Christian teaching and exhortation had failed to produce in the Negro of the present day an ambition to share his religious life in greater fullness with the whole world. The Negro church has reached a point in its development where it is impossible for it to maintain its hold upon vital principles unless there is a tremendous enlargement of its activity in relation to world movements. It is as impossible for the Negro church as for the church of other people to be strong and vital without touching the needs of the entire human family. Turned upon itself alone, the Negro church will never accomplish its high destiny among the family of churches, but acknowledging its responsibility for its own interpretation of Christian life, it becomes energetic with a new impulse to discharge a life-giving mission. The Atlanta Conference was one step forward in the racial interpretation of Christianity which shall be the Negro's chief contribution to the progress of the world.

There was need of such a convention in order to provide an expression of the religion which white men and women in the South profess to practice. It is at variance with Christian integrity to confess the brotherhood of man and continue to live in complacent indifference to its claim at our own doors. It is no insignificant thing for white men and women to be constantly confronted with the fact that in the South they are not displaying an active brotherly life in harmony with their ideals. The greatest of all evils growing out of the contact of the two races on the Southern soil is the disregard of the claims of justice, kindness and brotherly love, and the absence of these essential traits has too often marked the lives of even the best men and women of the white church in their relation to their Negro neighborhood. It has come to be unbearable in the minds of many that there should be habitual injustice and unkindness in the treatment of the Negro while Christian white people accept the circumstances as being outside the range of their lively interest. The existence of the "Negro problem" is a test of the white man's religion rather than the Negro's; for its effect is seen in the weakening and silencing of the corporate conscience, and this, in its ultimate consequence, is far more damaging than the injury suffered by any number of individuals. The Southern White Church needed this Conference in order to demonstrate to the

world that its religion is henceforth as broad and complex as its life in contact with the Negro.

THE METHOD OF THE CONFERENCE

In reading over the list of the Committee issuing the call of the convention, it is observed that white and Negro Christians coöperated in setting forth the objects and securing the speakers and the leaders. Many of the speakers and leaders were Southern Christians whose sanity and tact are unquestioned and whose ability to meet a delicate situation has been tested through repeated experience. Nothing was done at this convention, and nothing was said or purposed which a spirit of cordial Christian coöperation can not reproduce in every local church throughout the entire South. There was a free expression of opinion by both white and colored speakers, a sincere setting forth of ideals and problems resulting from deliberate purpose to understand one another, and the result was that each received the other's point of view. In the spirit of this gathering the white Christian, addressing his fellow Christian, can say: "Let us understand and trust the Negro." The Negro Christian, addressing a group of his fellow Christians, can say, in turn, with equal sincerity: "Let us understand and trust the white Christians." This was the method pursued throughout the Atlanta convention. Its spirit of mutual respect and confidence can mean nothing less for the South than a joint advance toward a brighter day when all men shall better understand one another and shall judge more kindly one another's motives and ambitions.

SOME THINGS THAT WERE DONE

It would be strange indeed if, with all preparation in prayer and thought, the student conference in Atlanta had not resulted in a very definite movement toward a better reality in life adjustments. It may be said, without fear of contradiction, that the fourfold purpose with which the convention was called was left in the minds and hearts of all who come to Atlanta as seed-truths to bear fruit in future days. It is too early to attempt a portrayal of the purpose which was wrought into the lives of the delegates, but it is not a rash declaration to say that the religious life of students was tremendously advanced; that a definite missionary obligation was assumed by many; that a larger place was assigned to the church and that Christianity was set forth as the only sufficient basis of race coöperation.

"Coöperation" was a frequent and never a misused word at the Conference. One speaker emphasized the fact that more evidences of thorough going race-coöperation had been manifest during the last five years than ever before in the South, and another appeal called attention to the large number of Southern white students, approximating ten thousand, that had during the past three years

enrolled in classes for the voluntary study of Negro life. These facts furnished the basis for a wider exhortation to members of all churches to discover means of further unselfish service.

The Conference did much, both by word and by conduct, to advocate racial pride and racial integrity. Nothing was said or done to suggest segregation, but everything it is desirable to achieve by separation was emphasized in harmony with best social and Christian principles. Between segregation and separation there are broad and essential differences. Segregation comes by force, separation by natural choice. Segregation is the voice of the stronger, saying to the less fortunate, "Thou shalt not"; separation is the voice of self-confidence saying, "I prefer to do this." All the good that any radical advocate of race exclusion desires to see accomplished through segregation is easily obtained through separation without the attending evils of hatred, class prejudice and other animosity, resulting from the exercise of force. No word was said at Atlanta to cause the Negro to feel that he is less of a man and less entitled to respect because of the fact that he is a Negro. On the other hand, much was said to cause him to be proud of his racial identity and to persuade him to accept his place in the divine ordering of things and to strive hopefully for the accomplishment of the evident purpose of his creation.

Questions bearing upon points of weakness and defects of character, such as criminality and lawlessness, were excluded from the Conference programme, not because the Committee calling the Conference and arranging its programme had no convictions upon these subjects, but because their solution is inevitably involved in the progress of the Negro toward nobler and loftier aims, just as they are destined to disappear in the upward progress of every other race. In like manner points of controversy in race adjustments were not taken into consideration by the Committee, the assumption being that proper adjustments would rationally follow a citizenship strengthened in its moral and spiritual life. The programme adhered to the four points included under the "Objects of the Conference," believing that a deeper spiritual life is the first need of every church in the South.

Many things were done that marked the creation of new friendships. Many of the delegates and visitors had known each other by reputation for years, but some of them were thrown together for the first time during the progress of this meeting. They learned, by personal contact, how to value each other's worth and how to estimate each other's purposes. Friendships were formed among students of various schools and among workers in various parts of the country which will endure when things less important have been forgotten. This friendship takes the comprehensive form of a determination henceforth to help each other, to believe in each other and to bear each other's burdens in the spirit of Christian fidelity.

Among the things that were done, none will bear more important fruit than the emphasis upon home improvement. It was not an accident that put the discussion of home life at the very forefront of all the deliberations at the Convention. It goes without the saying that there is no advance in race integrity without an improvement of family life and a stimulation of family ideals. The honor of man, the protection of woman, the safe-guarding of little children were emphasized as the foundation stones of a permanent civilization.

Worthy of special mention among the things accomplished is the strong endorsement of the work of the Student Young Men's and the Young Women's Christian Associations. The activity of these student organizations in past years has been productive of an enlarged vitality in the spiritual, mental and social life of many college groups, but the student field has been cultivated in only a small part. The traveling Secretaries of both men and women student movements have accomplished results surprising in their richness and permanency, but the things done touch only a portion of the important field that remains to be exploited. A much larger number of young men and women is needed to enter the work of the Secretaryship in colleges and universities and in this richly rewarding task heroic leadership and sacrificial devotion are qualities of the first consideration.

Students in all institutions of learning were urged by the Conference to study, through the Association Voluntary classes, the social problems confronting the North American Church in order to enter sympathetically into their solutions. Such study embraces the use of the text books issued by the Young Men's and the Young Women's Christian Associations and extends to first hand investigations of actual conditions in the College neighborhood. The acquisition of knowledge concerning these facts must, if the knowledge is to become vital, be attended at every step by definite service as often as the need is discovered.

Opportunities for service will be discovered through local churches, City and County Mission stations and through organizations of the allied agencies that are helpful to promote the progress of God's kingdom upon the earth. Students can render invaluable service in evangelistic deputations, in visits to proclaim the social message of the Church and in summer vacation activities, wherever the vacation months may be spent.

Through a special commission, the Conference issued a challenge to young men to enter the ministry. Many of the weaknesses which confront the present-day church were candidly confessed and it was resolved on all sides that the best means of correcting these weaknesses was to stimulate a strong ministry. The note was therefore sounded, which will be echoed throughout all the

schools and colleges of the land, calling upon the best young men to accept the ministry as the call of God for their life work. It is not a comforting reflection that other callings are claiming the allegiance of student men in larger proportion than the ministry. The Commission brought in a strong appeal to the members of the Conference to keep in mind this apparent neglect of a vital need. The full report of this commission should be read and its message spoken from every pulpit and proclaimed through the church press, so that young men shall be without excuse if they refuse to confess their own obligation.

A special meeting of ministers and editors was held to devise plans to promote the publicity of the Conference through the pulpit and the press. Ministers of all churches, both white and colored, are requested to preach upon the spirit and message of the Atlanta gathering, and to do all in their power to help forward the good work that was here so wonderfully begun. It was also determined to ask editors of all church papers throughout the entire South to devote editorial space to the same worthy discussion. In this manner the result of the Conference will continue to grow until all Christian people of all sects and creeds, both white and Negro, will have at least a part of the inspiration of this occasion. It was rightly judged that there are no agencies in the land better qualified to direct public opinion upon this all-important question than the pastors in their pulpit and the editors in control of their periodicals.

Among the things that were done should be mentioned a richer and more comprehensive programme of church activity. The spiritual message of the Church was enlarged to embrace the obligation of the average church member, and it was also seen and duly recognized that the Negro church in America can never fulfill its destiny without the cordial coöperation of the white churches. It was boldly declared that one of the great needs of the times is for an interchange of visits between pastors of the white and colored churches, involving preaching service in one another's pulpits. It was declared also that the churches have a place in the promotion of such fundamental matters as health, education and the regeneration of social forces. The spirit of the Conference was expressed in the sublime conception that whatever men need to have done for them, God expects His church to do, and the Church in the South is composed of white Christians and Negro Christians. Therefore, it is only by working together that the churches can do the things the South needs to have done.

There are fields of labor in Southern territory which the Church has never occupied. There are neglected slums in the cities, groups of Negroes working upon plantations, in turpentine camps, in swamps, in railroad construction and many other places where the

voice of Christianity is seldom or never heard. This home field was held out to the awakening conscience of Negro students as a worthy place for a life investment.

The Conference also turned its heart towards Africa, the Negro's remote fatherland, and through the messages which were brought from that almost forgotten land, both the opportunity and the responsibility were laid upon consecrated Negro students to respond to its call as the will of God for them in life service. But even more important than all was the exhortation to the Negro Church of the South to accept the whole world as its responsible field of Christian endeavor. The result of this World vision upon the Negro churches of the South time itself can properly reveal.

There were many decisions during the conference days for definite religious service, and there were others among the delegates who returned to their homes to deliberate concerning their personal duties in regard to the extension of the world-wide Kingdom. Many individuals solemnly arrived at a conviction that their lives henceforth should be given to a declaration of the will of God to all human needs in whatever profession or life work they entered. Many were heard to declare that henceforth their religion should not find its expression merely in the salvation of their own lives but in the transmission of their religious impressions into action which should deliberately seek to transform the whole corporate life into the likeness of the Kingdom of God.

The most important of all the consequences of the Atlanta Conference was the dominant spirit of hope, giving character to all its utterances. There was no pessimism in any declaration, no despair in any address, no hate in any heart, but there was an abounding, perfect confidence that the everliving God is working His purposes in the lives of men. No one deliberately closed his eyes to the seriousness of the problem; no one was unaware of the very difficult and delicate situation which confronts the two races in the South; but the difficulties were not exaggerated and the dangers were not enlarged into imaginary fears. They were taken for their full worth, but over and above them all, there was the hope and assured confidence that what God has promised He will faithfully perform. The Conference closed, therefore, on the upward grade, and the delegates returned to their own fields of labor with a new confidence in the future augmented by the consciousness that there are many witnesses to the Christian enterprise upon which they have entered. The profound spiritual impact of this conference was comprehended by Dr. Mott who based his final exhortation upon the words of the writer to the Hebrews: "Therefore—let us fling aside every encumbrance and the sin that so readily entangles our feet, And let us run with patient endurance the race that lies before us, simply fixing a gaze upon Jesus, our Prince Leader in the Faith, who will also award us the prize."

AFTER THE CONFERENCE — WHAT?

REV. JOHN E. FORD,

Bethel Colored Baptist Institutional Church, Jacksonville, Fla.

HAVING been requested by the Committee to swing away from my subject and get at the heart of this gathering, I shall attempt to summarize and apply the subjects and papers discussed with a view to definite and immediate action.

Two big words have loomed up large in this meeting.

1. The first is — The *needs*; these have been clearly, comprehensively and adequately presented, by the splendid word pictures of those who have spoken on the needs of the foreign and home fields, the neighborhood and local fields. The pictures presented have been inclusive and vivid. "We have come and heard and seen."

2. The second great word emphasized in this convention has been — equipment; interpreted by preparation and fitness. This many here already possess, others are in the course of preparing. This preparation includes the physical, mental and spiritual, and now that emphasis had been laid upon equipment, many of you who still have opportunity will see to it that your further preparation will be thorough and complete. Now I come to the third word that we are to strenuously emphasize. It is the main object of all that has gone before.

3. Application. After sober reflection on the need and equipment, what are we going to do about it? This is our part on the programme. The great question is, individually, consciously, What shall I do?

THERE ARE FOUR THINGS WE MAY DO

(1) Admit the light, truth, information, facts, appeals and invitations we have heard. It is worth something intelligently, thoughtfully, seriously to admit the facts, the needs, the calls, to reflect upon them and permit them to thoroughly grip us.

(2) We can submit to them, give ourselves over to them, let them not appeal to us in vain. We can make a trial of our faith, an exercise of our power. In fact, we can afford to give our religious impulse a trial. Let us give it a laboratory test. After reading Matt. v, vi, vii, let us turn to the eighth chapter and see what we find in passing from the mount to the valley; from contemplation to duty; from teaching to service; from power to application.

(3) This is the time for enlistment. The hour of decision has come, the opportunity to say: "I will submit to the will of God," and like Paul, to exclaim: "I was not disobedient to the Heav-

only vision." To test my faith by decision and my conviction by submission is the supreme challenge of this hour.

(4) The fourth thing we may do is to transmit our convictions to the world by coöperation.

Christianity is not static but kinetic. It moves out and on and up to new vision, new strength and duty. The best definition of religion is—"Doing the impossible." Ordinary people do the possible but Christianity is constantly engaged in doing what men call the impossible. Now I do not wish to be regarded as a theorist or that I hold Christianity to be impracticable. We are not in a losing but in a winning warfare, but how are we to do the impossible? The simple key to the impossible is by doing persistently, intelligently, patiently, promptly, the things that are possible and these lead into things that before seemed totally impossible; doors open that seemed impossible; ways clear that appeared impossible; mountains remove that seemed immovable, and lives that gave promise of little or no service move along the lines of usefulness and constantly enlarging power. Now, gathering up the four big words of our Convention and focusing attention upon them, we say: "Let us resolve now and here to throw our talent and life into coöperation for our fellowman."

May the Divine Spirit help each one of us to offer ourselves now and here to definite Christian Service.

SUGGESTIONS FOR THE CONSERVATION OF THE CONFERENCE

W. D. WEATHERFORD, Ph.D.

Secretary in the Student Department, International Committee,
Young Men's Christian Association.

RECOGNIZING fully the difficulties of making this conference a reality in our communities, recognizing fully the handicaps under which the colored people in the South labor, and recognizing just as fully the fact that all coöperation is two-sided,—that both races need to be ready to do their share in bridging the chasm of misunderstanding, we wish to make the following suggestions for the conservation of the work of this conference.

First — We believe that race coöperation can be promoted only by the good spirit which has characterized this gathering. Bitterness of expression, sarcasm and stinging words from either side will never bring us together in brotherly fellowship. Here we have had Negro men and women, and Southern white men and women, meeting side by side in the spirit of friendliness. We were told by timid souls we could not do this, but we have done it,—and this is not the first time. If this can be done here, then all

the people in the South can do this, when the spirit of Jesus sufficiently dominates our hearts that colored and white alike forget their prejudices, their grievances, and their difficulties and rejoice in a chance for united service. We would, therefore, recommend that members of this conference go back to their respective communities to urge this mutual confidence and answering trust between the races.

Second — Believing as we do that religion is life, and life is right relationship, we recommend that a renewed emphasis be placed on a sane but aggressive evangelism. To this end we recommend that white and colored churches in various cities and in country communities enter upon united evangelistic campaigns, such as have been so successfully conducted in some of our Southern communities.

Third — Believing that faith and mutual understanding will be promoted not by criticism but by service, we recommend that an effort be made in every community to unite the races in community-wide social work. This work may well take the direction of improving health conditions, working out a plan of sanitation for all sections of the city, seeing to it that the housing conditions are improved, that saloons and houses of pollution are not saddled on any part of the community, and that back alleys, back yards and other hidden spots be cleaned up — thus working for a truer and sweeter community life.

Fourth — Believing that ignorance is always the harbinger of prejudice, we wish to urge that white and colored colleges and churches alike start thorough classes in the study of the conditions of the needy people of both white and colored in our cities. This conference is the legitimate outgrowth of just such study groups in scores of colleges and churches, both white and colored.

Fifth — Recognizing that seventy per cent. of the colored people live in the country, and seventy per cent. of our white people in the South live in the country, we recommend that our colleges give much attention to the organization of classes in the study of the country problem, including the study of the country church and the country school, rural sanitation and health, and rural economics.

Sixth — We recommend further that every delegate shall seek every opportunity to report, not only the facts, but also the spirit of this conference in the colleges, churches, young people's societies, and public schools of their local communities. We should all write one or more articles for our local papers. If this conference has brought heart and confidence to us, we have a definite obligation to take this message of confidence and answering trust back to those who have not had this privilege. If this conference does not send us away, both white and colored, with a sweeter temper, with a greater confidence, with a profounder faith in each other, then it has been a failure, and just in so far as any one of

us goes away to criticise, to complain, to nurse our prejudices or our wrongs, just in so far has this conference failed. Mutual confidence, mutual respect, mutual trust and love are the keynotes of this conference, and these keynotes can alone be made to dominate our lives through the spirit of Jesus Christ, and it is our obligation to foster this spirit in both races.

The most marked characteristic of Jesus Christ lay in the fact, that though He always spoke with perfect frankness, His words were touched with that sweet gentleness that left no sting in the human heart.

If the members of this company go back to their several communities to speak frankly, but without bitterness or rancor, we shall have made a valuable contribution toward the removing of barriers between man and man. In all the days to come may it be said of us as it was said of the Great Deliverer — a bruised reed would He not break and smoking flax would He not quench.

GENERAL THEMES

THE PRESENT WORLD SITUATION
BASIS OF RACE PROGRESS
BASIS OF COMMON CITIZENSHIP
THE CHURCH AND RACE PRIDE
THE CHURCH AND RACE EXPRESSION
RACE INTERPRETATION OF CHRISTIANITY
REALITY AND RIGHTEOUSNESS

THE PRESENT WORLD SITUATION

JOHN R. MOTT

THE forces of pure Christianity as they face the non-Christian nations and peoples are confronting an absolutely unprecedented world situation. Certainly it is unprecedented in opportunity. In this respect there has been nothing like it in the annals of the Christian faith. There have been times when in a few countries the doors opened to the friendly and constructive mission of Christianity were as wide open as they are to-day; but there never has been a time when simultaneously in so many sections of the world the opportunities for the extension of the Christian religion were so numerous and so extensive as at the present time. This is the situation in the Far East and the Near East, in Southern Asia, in the Pacific Island world, in nearly all parts of Africa and in Latin America. Moreover, so far as one can penetrate the future, there is not likely to come a time when the opportunities will be greater than those with which the Christian Church must deal to-day. Where, after China, is there another nation of four hundred millions of people to turn from an ancient past and to swing out into the full stream of modern Christian civilization? Where is there another continent after India to be swept by the spirit of unrest and to be made peculiarly accessible to the reconstructive processes of Christianity? Where is there another continent after Africa for which Mohammedanism and Christianity can contend? Where, after Turkey and the Nile Valley, is there another keystone to the vast arch of the Mohammedan world to have cast across it seams of weakness making possible the disrupting of the whole system?

What lends added significance to the present situation is that this unparalleled enlargement of opportunity comes at a time when the Christian Church is called upon to deal with some of the most difficult problems with which it has ever had to grapple on the home field. This is true of North America, of Western and Northern Europe, of Australasia and South Africa. Why is it that at the very time the Christian forces have more to do than ever at the home base, they are also confronted with an immeasurably greater opportunity abroad than that which has faced any preceding generation of Christians? May it not be because God sees that there is now on the earth a generation of Christians with whom He can trust a situation literally worldwide in its sweep? With His all-seeing eye He pierces beneath the surface and recognizes latent in the Christians of our day capacities for vision, for adventure, for heroism, for statesmanship, and for vicariousness which, if

realized and accompanied by His own superhuman forces, make possible the meeting of this unprecedented world situation.

The present world situation is likewise unprecedented in danger. We are living at the most dangerous time in the history of the world. This is due to the growing shrinkage of the world caused by the greatly improved means of communication. In many ways the whole world now is smaller than was the United States east of the Mississippi River a generation ago. It is indeed one great neighborhood; it has also become a whispering gallery. As a result the nations and races are acting and re-acting upon each other with startling directness, power, constancy and too often virulence. This has led to grave perils. One danger is the multiplication of friction points between races and peoples brought into more intimate association. Some had hoped that this new century might be ushered in with worldwide peace and goodwill among the nations and races; but possibly more than the beginning of any preceding century has this one been characterized by national and racial misunderstandings, prejudices, bitterness and strife. The mingling of peoples, the clashing of civilizations, and the processes which characterize the modern scientific age have led to a marked relaxing and weakening of the sanctions and restraints of the social customs and the ethical and religious systems of the non-Christian peoples. This is in itself a very grave danger. Moreover, one of the most alarming perils is that of the demoralization which takes place where two or more races are brought into contact with each other without the restraining and transforming influence of a greater than human power. There is something which mysteriously yet certainly takes place under such conditions—something which tends to draw the worst out of each race. Equally true it is that the best is called out when the principles and spirit of vital Christianity are brought at such a time to bear on the races concerned. How true it is, that in a race as in an individual there are not only heights that lay hold of highest heaven but depths that lay hold of deepest hell! The worst places to be found anywhere on earth are those where races have been thrown against each other without the presence and manifestation of the superhuman forces of pure Christianity. That there is a danger also of a growing consolidation of non-Christian peoples against the ideals and purposes which are most distinctive to the Christian religion there can be no question. The fact that it is not an organized or formal opposition conducted by systematic policy or design is all the more significant.

What is the secret of counteracting and overcoming these momentous perils? Some still appeal for a policy of segregation. They insist that the only hope of averting these alarming dangers is by separating the races from each other. Even though such a course might have been practicable in other days, it is so no longer.

It may be possible for countries like America, Canada, and Australia to exclude orientals from their borders, but it is not possible in this day of industrial and commercial expansion to keep the aggressive young men of Europe and America out of Asia and Africa. Moreover, the countless international contacts which have been established in recent years manifest the absolute futility of any attempt in this day to keep nations and peoples in water-tight compartments. Others argue in favor of amalgamation as a means of diminishing the dangers which so threaten the world. History as well as present-day experience in certain parts of the world show that such a course would follow the line of least resistance and is inevitably attended with results of the most serious character. In the judgment of many leaders in different nations a policy of military and naval domination is the only hope of making the world safe. It should be pointed out, however, as the late Sir Robert Hart so aptly showed at the time of the Boxer uprising, that this would require a military establishment so colossal that it would break down the powers of the world to maintain it. It should be added also that this would tend to accentuate the very danger which we wish to avoid.

In every quarter of the world many put forward education as the secret of insuring the proper well-being of peoples and of goodwill among the nations. It should not be forgotten that to-day as in the past some of the best educated nations are those most in danger from these gravest perils. Leaders of Japan have expressed themselves with solicitude concerning the breakdown in character of men in public and commercial life. It is not surprising, therefore, that under the auspices of the Government there was held in Japan as recently as 1911 a conference of leaders of the different religions to consider among other things what religion can do to strengthen or buttress the morals of a nation. Education alone in any country merely sharpens the weapons and makes men more successful in using them. But using them for what, and against what? It was said of Lorenzo di Medici, one of the great Italian scholars, "He was cultured but corrupt; wise but cruel; spending the morning writing a sonnet in praise of virtue and spending the night in vice." It matters not how well educated a man may be if he goes out into the world with a corrupt heart, an ungoverned will and low ideals, he is a menace to society and a seam of weakness in the life of the nation.

What then will afford a helpful environment and insure right feelings and relationships between nations and races? The only programme which can meet all the alarming facts of the situation is the worldwide spread of Christianity in its purest form. In other words, it is not a matter of external arrangements. The disposition of men must be changed. Their motive life must be

influenced. The springs of conduct must be touched. Right ideals must be implanted. A new spirit must be imparted. All this is only tantamount to saying we must bring to bear on all men individually and upon all their relationships the influence of the life and spirit as well as principles of Jesus Christ the source of super-human life and energy.

The present world situation is unprecedented not only in opportunity and danger, but also in urgency. From the point of view of the Christian Church the present moment is incomparably the most critical and urgent she has ever known. This is true because so many nations just now are in a plastic condition but soon to become fixed or set like plaster on the wall. Shall they be permitted to set in pagan or Christian molds? The answer to this question cannot be deferred. To delay by even a half decade facing the situation and acting upon it comprehensively would be the most serious mistake which Christian leaders in this generation could make.

The present situation is far more urgent than any which the Church has ever known because of the rising tides of nationalism and racial patriotism which are surging on every hand. Wherever the world traveler may have gone in recent years he has become very conscious of the thrill of a new life. He has found nations being re-born; he has observed peoples coming into their own. This growing spirit of nationality and racial patriotism can no more be resisted than can the tides of the sea. If Christians identify themselves with these rising national and racial aspirations, the progress of Christianity throughout the world will be greatly facilitated; if they do not, the mission of the Christian religion will be indefinitely retarded.

The startlingly rapid spread of the corrupt influences in our so-called Western civilization among the non-Christian peoples constitute another reason for prompt and urgent action on the part of the Christian Church. The cheek of the visitor from a Christian land blushes with shame as he sees in the port cities of Asia, Africa and Latin America the startling prevalence of evils which have spread from his native land. Some of these evils are eating like gangrene into the less highly organized races of mankind. Christianity has a double responsibility. It must counteract these evil influences wherever they have extended and it must preëempt those regions of the world to which these deadly influences have not yet reached. Nothing but the power of the Living Christ can arrest and turn back these tides of death.

The present situation is much more urgent than any which has characterized preceding generations because of the cancerous growths of the non-Christian civilizations which are eating with such directness and deadliness toward the very vitals of Christen-

dom. We cannot trifle with cancers nor can we safely ignore them. Now that the world has found itself in its unity as one body (and this is the first half generation in which this could be said), it can no longer be a matter of indifference to one part of the world body what happens in any other part. If there be a plague spot in China or Turkey or Africa, sooner or later it must affect America and England. It would seem that even though a man were not a Christian he would believe in foreign missions, that is, in the spread of the knowledge and vitality of the Christian religion, solely on grounds of patriotism. It is difficult to understand the patriotism of the citizen in these days which does not regard with responsive sympathy every wise effort to release in the centers of contagion of the earth the life-giving power of Christianity.

There is another dangerous process which greatly accentuates the urgency of the present situation — the process of syncretism. This would seek to combine certain good ideas of the Christian religion with certain other good ideas of non-Christian systems of religion or ethics but would leave out the superhuman aspects of Christianity which is tantamount to leaving out Christianity itself. Those dangers growing out of eclecticism are in some respects more difficult to counteract and overcome than are the non-Christian religions themselves. Its confusing, unsettling and paralyzing influence is felt not only in the East but also in the West. It can be met only by bringing to bear a larger number of the strongest and best equipped minds of our generation.

The present situation is immeasurably more urgent than that of other days because of the recent unparalleled triumphs of Christianity. It is a remarkable fact that the most extensive victories of Christian missions have been those of the recent past. Not even in the early days of Christianity were such striking results achieved as have accompanied the efforts of Christian missions in Asia and Africa during the last decade. It is a still more remarkable fact that these victories have been achieved not only in the more favored parts of the world where the forces and influences of the Christian religion are most concentrated, but on some of the most difficult battlefields of the Church. Unquestionably it is a time of rising spiritual tide. It is always wise to take advantage of a rising tide. More can be accomplished in a short time under such circumstances than in long, weary, discouraging periods of effort while the tide is falling. God seems to have done a hundred years' work within the past five years. The Christians of the West must quicken their pace. The discerning traveller returning from journeys in the Eastern world to-day must be constrained to confess solicitude, not lest the peoples of the East will fail to receive Christ, but lest the Christians of the West lose Christ as a result of not passing on the knowledge of Him. The Christians

now living in Western lands should have a realizing sense that this present, unparalleled world situation affords not only the greatest opportunity the Church has ever known, but so far as they are concerned, their best if not their only opportunity.

"The work which centuries might have done
Must crowd the hour of setting sun."

THE BASIS OF RACE PROGRESS IN THE SOUTH

BOOKER T. WASHINGTON,

Tuskegee, Ala.,

Principal of the Tuskegee Normal and Industrial Institute.

OUR race and the whole South is under the deepest debt of gratitude to Dr. Mott and others for bringing about the meeting of the Negro Christian Student Conference in the city of Atlanta.

The whole world is looking to the United States to set the example in the solution of racial problems so far as concerns the relationship between black man and white man. There is scarcely a country in Europe that in some way is not concerned with the destiny of black, brown or yellow people. This is especially true regarding black races in Africa. These European countries are studying our policy toward black people in the United States, and what is done here in a very large degree is likely to influence the treatment of our race throughout the world.

I am glad to see gathered here such a large representation from the various colored institutions of learning in the South, and I am also glad to see here such a creditable representation of white people who are interested in the education of our people. It is a matter of the greatest encouragement that within fifty years after the freedom of our race, we cannot only bring together these black students and black professors, but here in the same city we have some of the best representatives of the white race from the South and from the North.

To the young men and women from the various institutions of learning for my race I want to say especially, that we should have faith in the future of our race. It is hardly possible for you to become leaders and guides for the race except as you have faith in the future possibilities of the race; faith to believe that we can succeed in working out our destiny right here in the South.

Equally important is it that we should have faith in the sense of justice and fair-play of the white man by whose side we live. It has been my privilege to come into contact with white people in many parts of the world, but I have no hesitation in saying that

if the duty of converting a white man from wrong ways of thinking to right ways of thinking is placed upon me, I would rather choose the Southern white man upon which to exercise my influence than any other white man I have ever met.

The time has come when through such representative gatherings as this we should use our influence to impress upon our people everywhere that we must apply the teachings of the Bible to doing our duty toward the white man in our neighborhood. We must apply the teachings of the Bible in helping our people to exercise patience. Often when facing difficulties and injustice they are inclined to become impatient. We cannot expect all the changes that we so much desire to take place within a short period of time. Changes which concern millions of people who cover millions of acres of territory do not take place speedily or without hard, patient effort.

In applying the teachings of the Bible in helping us do our duty toward the white man, we should not overlook the fact that the white man has prejudices to overcome. There are many white people throughout the country who have in many ways imbibed the feeling that it was not wise to educate colored people. This prejudice or feeling cannot be gotten rid of within a day. I suspect that it has required quite an effort for some of the white people who are here to-day to bring themselves to the point where they could come and commune with us.

.

I want the representatives at this gathering to use their influence in helping the white man in their own communities to get acquainted with the highest and best life of our race. Many white people in the South do not know the Negro as they should. They come into contact with the criminal, loafing, gambling Negro, and too often they get the impression that there is no other class of Negroes. Every one of us should make ourselves a missionary in the direction of bringing white people into contact with the business progress of our people; into contact with what they are doing in our schools, colleges and industrial institutions; into contact with our church and religious life.

.

Those present at this conference should use their influence, too, in helping the growing generations of our men and women to cultivate a spirit of modesty. It does not help a race to have the feeling created that in proportion as the young men and women get education they become self-conceited, overbearing and carry a chip on their shoulder. Through modesty and sincere service we must convince every white man with whom we come into contact that education does not spoil us but makes us better and more useful citizens; in a word, we must convince every white man that

we touch that we have learned to apply the teachings of the Bible in the practical, daily affairs of life. We must be ready and willing to go out of our way to serve somebody else.

We must teach our people everywhere that we are going to gain more through Christian service than by making demands. In the last analysis, with us as with all races, service is the badge of sovereignty.

We should use the teachings of the Bible in letting the white man everywhere know in a frank, respectful, courteous way our feelings toward the accommodations afforded us for travel in the public carriers.

In many cases on the railroads of the South the Negro is treated very unjustly, because while he pays the same fare in many cases the accommodations in the restaurants and railroad stations and in the cars are far from being in any degree equal to the same accommodations furnished the white people who pay no more fare than the Negro does. In all these matters we must use our Christian spirit in talking not about the white man but talking to him and letting him know our feelings and our wishes; and my experience has been that in proportion as we are frank and direct in letting the white man know what our condition and needs are in reference to public travel that he is likely to respond by bettering these conditions.

We should convince the white man, too, that a little praise goes further than much abuse; that it is unfair for newspapers to spread before the country a description of every little crime that takes place among us, and withhold from the public evidences of real progress. I believe the time has come when white people are tired and sick of reading about every fight or stealing or pistol carrying that takes place among the colored people. In proportion as the Negro is praised for good conduct he feels that industrious, moral and religious living is worth while.

The leaders of our people should go out from this Conference with a determination to get rid of idleness and crime among our people. The fact is there is too much crime among the Negroes both in the North and in the South. An investigation will show that in proportion to population there is a much larger percentage of colored people arrested and convicted of crime in the North than is true in the South.

We should use our influence in convincing the Southern white man that we are not seeking to intermingle socially with any other

race, nor are we seeking political domination, but we are seeking justice and to be of service.

The white man has a double responsibility resting upon him. The responsibility to save his own race, and the responsibility to see to it that in every community the white man sets such an example before the Negro as will help him and not hinder him. Go into any community where the white man is living on a low moral level, drinking, gambling and breaking the law, and you will find the colored people in a very large degree patterning their lives after the white man. On the other hand, go into any community and find the white people intelligent, law-abiding and devoted to high living, and you will find the Negro partaking very much of the same kind of life. If the Negro is brought into contact with a high type of Christian white people the Negro is helped. If he is brought into contact with a low type of immoral, unchristian white people, the Negro is injured.

It should be the duty and the privilege of every progressive, intelligent young colored man present or absent to warn our people against cultivating a spirit of racial hatred. No greater misfortune could overtake the present growing generation than for them to have engendered in their minds from year to year a feeling of dislike against any race. Let us everywhere cultivate a spirit of love or mutual forbearance rather than a spirit of hatred and racial strife.

The white people throughout this country should realize that it is not necessary to keep the Negro ignorant in order that the white man may appear wise. It is not necessary to keep the Negro in poverty in order that the white man may appear prosperous. It is not necessary to keep the Negro in misery in order that some other man may appear happy. Both races should go forward toward a higher and more complete Christian civilization together, and here in behalf of my race I pledge to Dr. Mott and the other leaders in this great world-wide Christian Student movement the hearty coöperation of every element of my people in spreading Christianity throughout the world.

THE CHALLENGE OF FAITH

EGBERT W. SMITH, D.D.,

Nashville, Tenn., Executive Secretary of the Committee on Foreign Missions,
Presbyterian Church in the United States.

THERE are few greater words in the English language than the word achievement. To do, to dare, to accomplish something that will push forward the kingdom of Christ and leave the world better and happier for our having lived in it, is the ambition that should guide and glorify every human life. Black were the shadows that fell about the Saviour's last night on earth, but in the

rapture of achievement they were forgotten, as He shouted up to His Father, "I have finished the work that Thou gavest Me to do."

What is the secret of worthy achievement, the pathway that leads to the shining goal? Is it wealth? Is it social position? Is it leadership? Is it genius? Multitudes have had all these and have failed, while other multitudes with none of them have royally succeeded. Let us ask the Bible. We need not search through it, for the Spirit of inspiration has summed it up for us in one great chapter, the eleventh of Hebrews. In this chapter God places the inspired writer upon a mountain peak, and bids him look back along all the past and report how worthy things have been accomplished. From his mountain top with the unerring eye of inspiration he follows the track of the centuries away back to where the years blend in a solemn stillness, and he reports that every noble achievement has been wrought by faith. By faith Abel, by faith Enoch, by faith Noah, by faith Abraham, by faith Sarah, by faith Isaac, by faith Jacob, by faith Joseph, by faith Moses, by faith Rahab, and so on, to the end.

To this teaching of Scripture the Son of God sets His seal. "According to your faith," He says, "be it unto you." Not according to your wealth, or rank, or genius, but "according to your faith." When the father of the afflicted child said to Him, "If thou canst do anything, have compassion on us and help us," Christ's reply was, "If thou canst have faith; all things are possible to him that hath faith." Again He said, "Verily I say unto you, if ye have faith as a grain of mustard seed, ye shall be able to move mountains, and nothing shall be impossible to you." If Christ and the Bible teach anything, they teach that the master-word of achievement is faith.

What is faith? When we bring together all that the Bible says by way of explaining and illustrating faith, we are led to the following definition: Faith is courage to go forward in the path of obedience (not of fancy, or fanaticism, or self-will), doing our best with what we have, and trusting God to back our best with His almighty power.

Faith is courage to go forward. The Bible, every page of it, is God's answer to the cowardly doctrine that we are the creatures of circumstances, the helpless victims of our environment. We must go with the current. We must do as others do. We are hopelessly shut in to a narrow, feeble life. But the Bible says, No. You are not the victim of your surroundings. Through God's offered help you can overcome them if you will. And it points us to Enoch, and Noah, and Joseph, and Daniel, and a score more, each one of them alone amidst evil, and yet victorious over evil.

The Bible is continually inviting us, no matter what our environ-

ment may be, to do and dare; and history backs the invitation with ten thousand examples.

The man who a century ago waked the Church of God to its duty to a heathen world,—who was he? An humble shoe-maker, poor in this world's goods, opposed and ridiculed by the great churchmen of his day. But he saw the work to be done. He went bravely forward trusting in God. And God's strength was made perfect in William Carey's weakness.

God often delights to use what to our eyes would seem the most unlikely of instruments. The man who proved himself the earthly savior of the poor lunatics of this country,—who was he? "He" was a woman, a woman who went in person through the loathsome, disease-infected prisons and poor-houses of the United States, where the poor lunatics, there being no asylums, were caged and chained like wild beasts, herded and beaten and starved as criminals. Cage after cage of raving madmen, whose keepers told her it was death to approach, she entered, clad only in the armor of love, to study their condition, and to prove upon them the effect of gentleness and sympathy. Then she went in person before many legislatures, reporting the results of her investigations, pleading for separate detention and scientific and gentle treatment for the mentally diseased; and with such success that noble asylums sprang up all over the country in the wake of her footsteps. Before her death Dorothea Dix had done more for this neglected and suffering portion of our population than any other person that ever lived. She saw the awful need. Trusting in God, she went forward to meet it. And God's strength was made perfect in her weakness.

Faith is courage to go forward in the path of duty, doing our best with what we have, and trusting God to back our best with His almighty power.

"Doing our best with what we have." A fatal word in the English language is the word "if." "I would accomplish great things in the world, if—" If I had better opportunities, or if I had a better education, or if I had a brighter mind, or if I had more money, or if I had a good opening, or if something else. How many potentially great careers have been confined in this little word of but two letters, God only knows. No more colossal achievement than that of Moses was ever performed by man. Yet it is startling how near Moses came to missing his whole career through the influence of that little word. When God called him to the rescue of the oppressed Israelites, he replied with a string of "ifs," just as you and I are always tempted to do in presence of a great and challenging task. The first was, "If I were a great man, I might undertake it"; the second, "If I had the necessary knowledge"; the third, "If I were an eloquent speaker"; the fourth, "If I had any chance of success."

Into the doleful procession of these "ifs" God injects a sudden

question. "What is that in thine hand?" Moses had been thinking of what he lacked, God wants him to think of what he has. "What is that in thine hand?" Nothing but a rod, a common stick which he had cut on the Arabian hillside to shepherd and defend his sheep. Yet it was with that rod that Moses brought the ten plagues upon Egypt, split the Red Sea in two, brought water out of the rock, and delivered his people.

There was Shamgar. "O Lord," he cried, "these Philistines are overrunning my country. I would drive them out, but I have no weapon." Said the Lord, "What is that in thine hand?" "Only an ox-goad, for prodding oxen." Said the Lord, "Use what you have." With that ox-goad he deals death among the Philistines and drives them panic-stricken across the border.

I hear David saying, "Lord, I want to overcome this giant, but I have no military training; I have no experience with sword or with armor." Said the Lord, "What have you?" "Only my shepherd's sling." "Use what you have." So I see David, sling in hand, running across the brook to meet Goliath, and shouting to him, "This day will the Lord deliver you into my hand."

This is the faith that Christ, when on earth, was ever seeking to develop in men's hearts. You remember how in the synagogue one Sabbath day He saw a man with a withered hand. Said He, "Stand forth in the midst." Then comes the command, "Stretch forth thine hand." Suppose the man had replied, "Lord, to do this, two things are necessary, will power and muscle power. But my muscle power is dried up, atrophied. To obey your command is therefore impossible." Had he said this, he would have carried a withered hand to his grave. But the man argued thus: "To stretch out my hand requires will power and muscle power. I have one of the two; and since He has commanded me, I will make the effort. I will obey with the power I have and trust Him to supply what is lacking." That is the faith that Christ gloriously rewarded then, and always rewards.

Look at another one of the great Teacher's lessons in faith. Here are five thousand hungry men, besides hungry women and children, making probably ten thousand in all. Says the Saviour, "Give ye them to eat." "Impossible!" cries Philip. "To feed this vast multitude would require fifty dollars worth of bread, and even that would give them but a morsel apiece." Says the Saviour, "What have you?" "Only five loaves and two small fishes, but what are they among so many?" But the Saviour has them start with that. He divides it among twelve so that each has about half a loaf and a little piece of fish, and with this he is to feed his section of some eight hundred people sitting on the grass. But they have the courage to start with the little the Lord has given them, and as they use that, it grows, and grows, and grows, till all are fed.

I hear some one saying, "If my powers and opportunities could be multiplied in that way, I could accomplish great things." As a matter of fact, that is precisely the way Christ does multiply them in answer to faith. He spoke two parables to teach us this, that of the Talents and that of the Pounds. Each parable He closed with these words, "For to him that hath," that is, as the context shows, that uses what he hath, "shall be given, and he shall have abundance." Here is a man with two talents. He says, "Lord, I want to do a four-talent work in the world, and I have only two talents." Says the Lord, "Start with what you have." Presently the two talents become four talents. Another comes saying, "Lord, I want to do a ten-talent work, and I have but five talents." To him also the command is given, "Start with what you have." The five talents grow into ten.

In the parable of the Pounds, one of the men says, "Lord, I have but one pound, and I want to do a ten-pound work for the coming of the Kingdom." When the Saviour tells him to start with his one little pound, he does not hesitate. He goes forward in the path of obedience, doing his best with what he has, and trusting God to back his best with His almighty power. And what follows? The one pound becomes two, three, four, six, eight, ten pounds. "For," says the Saviour, "To him that useth what he hath shall be given, and he shall have abundance; but from him that will not use what he hath shall be taken away even that which he hath."

In the life of Dwight L. Moody, by his son, there is one sentence that ought to be memorized by every young man and woman in Christendom. One of young Moody's critics had told him that he ought to realize his limitations and not attempt to speak in public. "You make too many mistakes in grammar," he complained. Replied Moody, "I know I make mistakes, and I lack a great many things, but *I'm doing the best I can with what I've got.*" There lies the much sought after "secret" of D. L. Moody, and of every other man or woman who has turned one pound into ten and ten into a hundred.

Thus God is ever teaching us by His Word and His Providence that not one of us, however situated, has any valid excuse for not laying hold of some noble work for the glory of God and the good of men. I do not know what your work should be, but by prayer and earnest study you ought to be able to find it. Thoughtless people sometimes speak contemptuously of what they term "youthful enthusiasms." Never was contempt so misapplied. History proves that nearly every great reform that has blessed mankind, nearly every forward movement of the kingdom of truth and righteousness, has begun as an enthusiasm in the breast of some young man or young woman.

Do not look too high or too far away for a place to start. How

did Christ begin? The Bible calls Him the Captain of our faith. He is our leader in the divine art and exercise of faith. How then did He begin His work? With schools and colleges and universities and seminaries? With an army of home and foreign missionaries? No. He began with a few humble men and women in reach of His hand, to revolutionize the world. The path of noble achievement does not start in the sky above your head, or at the golden gateway of the sunset, or

“From some fair dawn beyond the doors of death.”

It begins right where you are, with the gifts, the opportunities, the tools in reach of your hand, and from that point it moves onward and upward to ever-enlarging power and fruitfulness.

Why do not more of us enter this path of noble and telling achievement? Because we do not trust God to back our best with His almighty power. We see the needs, social, spiritual, economic, political, the crying needs at home and abroad. But we see even more clearly the difficulties in the way and our own weaknesses. What we do not look at is the promised help of Almighty God. What we do not listen to is the voice of Him who says, “Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. For I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee.”

CHRISTIANITY AS A BASIS OF COMMON CITIZENSHIP

PROF. WILLIAM PICKENS,

Talladega, Ala., Talladega College.

“WHOM the gods would destroy they first make mad”— That is the method of inferior “gods” and devils. But whom the true God loves and whom He would make great, He challenges, He tries, He tests, He proves. The Negro race in America is God’s high challenge and supreme test of American Christian democracy. Will it accept the challenge? Can it stand the test?

There are other tests which America has met and is meeting, but this is the supreme test. The question is not whether we can receive from foreign lands multitudes, who are of the same race and color as ninety per cent. of our American population, and assimilate them to our civilization,—but here is a people who are a part of America’s own history, speaking her language and knowing only her institutions, differing merely in race and color, and the question is, Can American Christianity and democracy cross this imaginary line, or is it easier to cross the ocean? Will the

American religion be exclusive like Judaism, but without having as good reasons for its exclusiveness? Judaism could justify its narrowness on the deep grounds of national history and self-defense. The best test of American Christianity is not whether we can send the most missionaries, count the most converts and spend the most money in India, China and Japan or even Africa, but what can we do and what are we doing for ten million Negroes in America. It is not whether we can preach brotherhood to all the world, but whether we can practice brotherhood in our neighborhood.

With neither hope nor intention of detracting from the glory and goodness of foreign missionary work, we say that the spirit of the Founder of Christianity is opposed to a sentiment which makes it easier to practice Christian brotherhood through the collection box, the mails and the missionary magazines than to practice the same across the street and over a neighbor's fence. The meek but fearless Jesus of Nazareth would have called such inconsistency the *ne plus ultra* of Pharisaism. The principles of Christianity are preëminently suited to a solution of our domestic problems. Its teaching is necessarily democratic; it was founded by a democrat. Whatever the outward government of the community, its Christianity must be a democracy,—a democracy of souls. It is a radical doctrine, and compromises are conspicuously absent from its fundamental teachings: Love thy neighbor as thyself — Love your enemies — The gain of the whole world will not compensate the loss of a soul — All nations are of one blood — and in that sheet which Peter saw let down from heaven there were not only beasts and birds, but toads and snakes.

Such is the doctrine that has proved to be of greater vitality than any other in the history of human nature. For nearly two thousand years it has met no condition or phase of society where it proved to be inapplicable. It includes Jew and Gentile, Greek and barbarian; it began in the lowest ranks of society but has long ago reached the highest. What will this simple doctrine mean if applied to American race conditions without adulteration? Let us consider its application: in Industry, in Politics, in the Church, and in our social relations generally.

There is need of a higher ideal of Christian brotherhood in the industrial forces of this country, not only as between employer and employed, but also between different groups of the employed, and especially between different race groups. In all industrial pursuits race lines should be obliterated. How can one laborer consistently or safely deny to another the right to earn his bread in the sweat of his face? Labor unions should be principled not on social equality, but on the equality of labor. Christianity is utterly opposed to denying the black man the right to work in any sphere or calling for which he is individually fit: for if colored folk are

brothers in Christ, why are they not also brothers in the machine-shop and the factory? Besides, it is against the interests of the labor unions themselves to exclude the Negro: if there is any need for the union of labor, there is the same need for the union of all labor, white and black. When the black man is excluded he is made a strike-breaker and wage-reducer; he is forced into war upon organized labor, and the fact that this war is marked by the color line causes discord to grow between the races. Some shrewd and unscrupulous employers will foster race dissension in the laboring forces, and thus keep all labor as near as possible to starvation wages by the strategy of "divide and conquer." But the Christian religion, which was founded by a laborer and originated among the common people, should be the means of bringing the industrial elements of the two races into closer fellowship and coöperation.

Christianity is opposed to any effort to restrict colored people to any certain sphere of employment, be that sphere high or low. Not all Negroes are fit to be lawyers, and not all Negroes are fit to be farmers. The Negro race has a varied genius, especially in America, and it is uneconomic and wasteful of human energies to attempt to force any race into any limited number of occupations. The only sensible reason for engaging in any line of work is individual fitness. For the useful activities known to mankind color neither fits nor unfits. The color line in work is not natural and the race test is artificial; and segregation on this artificial line, rather than on the natural basis of individual fitness, not only wastes human energy by keeping men out of activities for which they are naturally fit, but, as in the case of the exclusive labor union, it sows the seeds of discord and postpones the day of race adjustment. And besides all this argument on the lower plane of industrial and economic welfare, we can say in a higher plane that Christ recognized the value and the rights of the individual, so that the whole circumscription, restriction and segregation idea is most cruelly un-Christian.

And now we come to politics. We are not talking about demagogism and petty trickery, but politics in the noblest sense of that honorable word. There are those who admit or concede that the Negro should have the privileges of work: that he should be allowed to labor in any industrial and some professional lines, to receive equal pay for equal work and to accumulate property to any amount, — and still they say that he should not take part in politics. This position is inconsistent and impossible: there can be no secure democracy in industry alongside of oligarchy and repression in government; — the right of property is not safe when the right of self-government is denied. Is it not the purpose of votes to defend and advance the interests of those who vote? Can it be that people who would deny a man the means of self-defense and advancement would still be willing that he should be defended and

advanced? But, they say consolingly, with the privilege of work and the accumulation of wealth the political rights will come. Will they? Do rights ever "come," or must they be gone after and repeatedly gone after until they are got?

But when we speak of the Negro and politics there are some who always speak of reconstruction days; they talk fifty years behind the times,—as if the inevitable condition of the Negro of fifty years ago were proof against the Negro of to-day,—as if the consequences of ignorance were an argument against undeniable intelligence. Does such a man not know that the Negro's condition has changed in fifty years, and that if he could even prove that the race should not have been enfranchised fifty years ago, the proof would have little bearing on the question of to-day?

Any attempt to exclude the Negro from politics and equality of citizenship could be defended only on some such assumptions as these: that the white race is so highly developed morally and spiritually that it can justly take absolute and unchecked control of another people, and that the Negro if admitted to self-government would make it worse for himself and others. But, indeed, the Anglo-Saxon race, which is somewhat new in the walks of civilization, has nowhere shown such superhuman capacity for self-control as is implied in the first assumption. The second assumption is rendered unnecessary by the fact that the Negro can be admitted under fair, just and equal tests for his qualification. The tests should apply, not to the conditions of a previous generation, but to the attainments of the present generation,—to the man who wants to vote and not to his grandfather. As to the severity of the test the Negro has no specification; whatever educational or other attainable qualification the white race may feel able to require of itself, the Negro will not murmur if the same, no more nor less, is required of him.

And we come now to the Church itself. And by Church here we mean everything there is to it: spiritual body, membership, organization, and whatever else the term may connote. If the Negro is to be counted as an equal in anything with which Christian people have to do, surely that equality should begin in the Christian Church. But we find church leaders, some of eminence and influence, trying to twist the simple and straightforward gospel of Jesus Christ to the support of color-prejudice and race injustice. There is nothing in any religion that is clearer than the attitude of Jesus Christ on the relation of His church to all men and the non-exclusiveness of its principles and privileges. The true Christian Church is the best authorized and the most inclusive democracy in the world. If the Church believes in itself it must believe in the black man in this country, for there is no possible interpretation of the teaching of Christ which would exclude the American Negro or any other race.

The Christian Church, which lays so much stress on the value

and importance of the soul and relatively so minimizes the importance of every other thing, can have but one consistent attitude on the question of the degradation, segregation and "jim-crowding" of colored Christians.

And now we come to the phase of the question in which men usually deliberate with their prejudices and decide with their passions. But we believe that even this matter is amenable to reason and commonsense and to the principles of Christianity. Some say: We know that the Negro must work and that he should be secure in his property; that it is inconsistent and perhaps even dangerous to our own liberties to attempt to exclude him from the democracy; and that without him the Church cannot really follow Jesus Christ; *but*, they conclude, we imagine and fear that the advance of the Negro threatens race integrity. Let us look this matter squarely in the face. We ask this question: Whatever may be the correct position in that matter, will not two educated, elevated, Christianized and mutually respectful races be better able and more likely to assume that correct position than two degraded, un-Christian and mutually hateful groups? If the Negro is civilized and Christianized he can be all the more readily brought to understand and agree to his proper relation to the white race, whatever that may be. To take the opposite view is to indict civilization and Christianity.

If for no other reason, the white man can have a wise self-interest in the advancement of the Negro because the Negro is a part of the white man's environment and will help to make the white man whatever he is to become: the better the environment, the better its influence. The white race can never be strong and intelligent in the midst of a weak and ignorant race. God never intended that a man should get entirely free from the character of his neighbors: he must always be in part at least what his neighbors are. If we are surrounded by weak and ignorant neighbors we are constantly tempted to cheat and oppress them; sometimes we yield and sink. The most helpful environment that a strong man can have is to be surrounded by other strong men whom he can neither cheat nor wrong. The race is as the man.

The bases of coöperation are these: identity of interest, mutual understanding, mutual respect and mutual trust. As to identity of interest,—God never bound two races more firmly to the same destiny than the white and black people of this country: we are all in the same boat, and when we land we are all going to land together, however much we may delay the journey by mutual bickering and useless hostilities. And there must be mutual understanding: naturally misunderstanding destroys coöperation, and the failure of coöperation begets new misunderstandings, so that our mutual troubles chase each other in a never-ending, self-perpetuating cycle. When two differing parties come thoroughly to understand each

other, in that moment do half of their differences dissolve, or rather are found to be non-existent and imaginary. To know each other we must cross the line,—or come near enough to it to shake hands and talk. And mutual respect will increase with mutual understanding: we cannot be just to a man whom we do not respect, for he will not let us,—he will resent disrespect and that will embitter us. But mutual trust, like a well-nurtured plant, will grow out of understanding and respect,—and on trust will blossom the flower of Peace!

But, think some, that means equality. Exactly! Equality in the truest and noblest sense of the word. The equality of manhood does not mean that you are as tall as I am, that you weigh as much, that you have as good health or that you can commit a dozen lines of Homer's Iliad as quickly. All men, as individuals, are unequal in those respects. But it means that you are as free to do what you *can* do as I am to do what I can do, and that we are equally accountable to the laws of man and the laws of God. There is no other equality worth the mention. This is the foundation of real friendship and lasting peace, and on such basis we can coöperate.

But perfect understanding, sound respect, mutual trust and ideal coöperation are largely a matter of growth. In the meanwhile, what is our duty to each other? The Negro of brains and character must not only feel responsible for his individual conduct, but an interest amounting almost to a sense of responsibility for the rest of his race. It is not enough for him to say simply that he does not condone the criminals of his race and to abjure responsibility for their conduct: he must show an active interest in their reformation. For, whether or not as a matter of right, they do as a matter of fact affect him. It is God's way of keeping us interested in the lower element, by weaving our destiny with theirs. On the other hand, it is not enough for the enlightened and conscientious white man to say, when others kill or degrade or plunder the Negro, that "they do not represent the best white South." The worst white South will help to make destiny for the best, for before God we are all responsible to the utmost of our ability.

Finally we aver our faith in the Christian religion and its fitness to bring these two races into a right and peaceful relationship. Christianity has met and overcome hard things in its history: the corruption of empires, the stubbornness of superstition and the night of heathendom. It has brought truer freedom and stabler self-government than the world has ever known before. It has made slavery an outcast in civilized society, federated the peoples of the great nations into a brotherhood more binding than treaties, and promises to make the ancient seat of the god of war a throne of the Prince of Peace. It is my faith and the faith of my buoyant race that this most vital of all reforming and informing forces will

ultimately help us, white and black, in this country, to lay aside the sin of prejudice that doth so easily and so sorely beset us and run with courage and endurance the race of civilization which God has set before us.

THE CHURCH IN RELATION TO GROWING RACE PRIDE

C. V. ROMAN, M.D.,

Nashville, Tenn., Editor *Journal of the National Medical Association*, former President of the National Medical Association.

INTRODUCTION

BEFORE reading my paper I wish to make some remarks by way of introduction to my subject and summary of my argument.

1. The principles of ethics and Christianity are eternal, but human society is evolving and every now and then a restatement of these principles becomes necessary. Such a period is now upon us.

2. The keynote of the Twentieth Century interpretation of Christian Ethics will be universality.

3. To take part in this we must think as men — just plain men without any adjectives. Of course I use man in the generic sense — Every woman is a man, but God pity the man that is a woman! — It is a great thing to be free from adjectives and be just a plain man. Who ever heard of *Mr. Shakespeare* or *General Cæsar* or *Professor Moses*? It is particularly difficult for a colored man to be a man with no descriptive titles. Why, they even put adjectives to our names in the city directories. I don't like it. I want to be just a plain man without any trimmings whatever.

That this feeling is not peculiar to me I proved by an experiment. I received a letter giving my correct address in every detail, even to my full name and title. Yet the writer added an adjective thus,

Dr. Chas. Victor Roman, Colored.

That exact name and address could not be duplicated in the United States and I owned the property indicated by the street number. Why this adjective? I was offended. Then I began to think maybe I was too sensitive and I decided to test it. I answered the letter politely and favorably and addressed it to

"Mr. Patrick O'Leary, Irish."

He came around to fight me. This I avoided by diplomacy. "Oh," said I innocently, at the same time producing his letter to me, "I thought you regarded a man's race as a part of his address."

He saw the point and laughed, promising never to be guilty again. My friends, keep away from adjectives. Strive to be men.

4. Be not discouraged by opposition. An illustration may help you. Let us enter the laboratory and seek to illuminate ethnology by physics.

As black contains by absorption all the colors of the rainbow, though it does not reflect them; so the Negro has in him all the elements of civilization and may yet reflect them as brilliantly as any of the sons of man. It is a beautiful metaphor that likens civilization to light. "The light of civilization" is a phrase as suggestive as beautiful. So let us study the action of light closely. If all the light falling upon an object pass through it, the object is transparent and invisible. Imperfect transparency indicates the reflection or absorption of some of the incident rays. Color arises the same way. If all the rays are reflected the object is opaque and white; if all the rays are absorbed the object is opaque and black. So really the white man has no more light than the black man, though he is more luminous.

Light needs to strike against something to become manifest. Take a cylinder six inches long and painted black within. Have a hole in the side equa-distant from each end. Darken the room until only a single beam of light is permitted to enter. Now place the cylinder in the path of this beam of light in such a way that the beam will traverse the cavity of the cylinder. Look through the hole in the side, and notwithstanding the evident fact that the light is passing through this cavity it is completely dark. No trace of the light is visible. Now introduce a pencil so as to obstruct the pathway of the beam and a ball of light will at once appear. Obstruction has made the light manifest.

The American white man may be the necessary obstruction to make the Negro reflect the light of civilization.

There is an interdependence between ethical standards and social relations. *The ethics of master and man will not suit man and man.* In this country, religion infused into the relation of master and slave enough of tenderness and sympathy to enable former slave and former master to bridge with a minimum of friction and bloodshed the chasm of war and forceful emancipation. But Pharaoh is dead, and Joseph is dead. The new Pharaoh knows not Joseph, and, worse still, the descendants of Joseph know not Pharaoh.

The principles of Ethics and of Christianity are as old as human records; but the changes incident to progress require occasional re-statements of these principles. The religion of our fathers is seldom the religion of our sons, unless there is a re-adjustment. The witch burners of Salem and the Abolitionists of Boston interpreted the same Bible differently.

The Southern white man that never held slaves knows not the Southern black man that never was a slave. Each mistrusts the other; and, with a vapid stupidity that would be laughable, were it not so tragic, each claims thoroughly to know the other. The Southern Negro is just as sure that he "knows white folks," as the Southern white man is that he "knows niggers."

Both are wrong. A re-adjustment of standards is necessary. The white man must get acquainted with the Negro who is a *free man*, not a *freed man*. And the Negro must learn to know a white man that sincerely wishes for all men to be free,—a white man who has never held slaves, and who has never desired to hold slaves.

This is the *new* South that I see coming out of the Church, as the rapt vision of the pious revelator saw the New Jerusalem descending from a cloud.

Moses made service a task; Paul made it a duty; Jesus made it a privilege. The ethics of Moses made slavery possible; the ethics of Paul made slavery endurable; the ethics of Jesus made slavery impossible.

Service as a badge of distinction is the rejected stone upon which the *Church* of the future is building. The *teachings* of Christ must finally dominate Christianity. Unselfish service is the alembic by which the egotism of the white man and the wakening self-consciousness of the Negro may be made to work together for the good of each other and the glory of our country.

"Old time religion is good enough for me," only as it represents the age-long quest of the human heart for the Kingdom of God and His righteousness.

Race *pride* is a malignant virus and human service is the antidote. A man has a right to be proud of what he does or does not do, but why a sane man should either boast or complain about that for which he is justly due neither praise nor blame passes my understanding.

Racial self-respect is what we need. There is a psychology of races as well as of individuals, and self-respect is as necessary to one as to the other. The man that wishes he were somebody else, certainly deserves to be somebody else,—somebody with personal self-respect. And a race ashamed of its ethnic identity is hopelessly handicapped in the battle of life. The growing racial self-respect of the Negro augurs well for the future.

"I ask not from what land he came,
Nor where his youth was nursed;
If pure the stream, it matters not
The spot from whence it burst;
The palace nor the hovel,
Nor where his life began.—
It is not that, but answer me,
Is he an honest man?"

This is the true spirit of democracy and justice. Its acceptance conflicts with no law of heredity, and does not unduly exalt *nurture* over *breed* as a factor of civilization.

Character is the result of heredity and environment. We are the joint product of nurture and breed. The Church in its dealings with the Negro should purify and strengthen the nurture and encourage growing racial self-respect to conserve the breed. Scientific investigation tends to show that intrinsically, one breed of men is as good as another; the differences arise from the incidents of nurture and the accidents of environment. The Negro is just as desirable an inhabitant of the earth as the white man. *What we need in this country to-day, is unity of purpose rather than unity of blood.*

Conflict of breed has been a handicap to nurture, and the holy altars of religion have burned incense to prejudice and passion. Our theories of nurture seem in conflict with the instincts of breed. Our *ethics* and our *ethnology* are at cross-purposes. We preach equality and practice discrimination. The result is cant, hypocrisy and conflict. A change is necessary to avoid disaster.

This condition has arisen from confusing things that are necessarily distinct and should be treated separately. The inalienable *right* to bread is continually confused with the *privilege* of breaking it in certain company. Sociology in the general sense has been confused with society in the special sense. Economics and sentiment might have been purposely mixed that designing demagogues might profit by the confusion. The general rights of mankind have been bartered for the privilege of certain breeds.

The Church always loses its influence when it loses its universality. The appeal of religion is to the brain and heart of man. Science and Holy Writ unite in the declaration that *man* is of one blood. To deny this is

"To lose a world-religion in a cult,
And turn the stream of universal hope
Into a desert of formality,
And end that dream for which Messiah died!"
"I feel the impact of strong-surging truth
Upon the gates of my poor utterance,"

when I think of the conflicts of creed, and the inconsistencies of conduct fostered by the Church.

Perhaps when Christian teaching belittled earthly life the race question was not so pressing, and creed of nurture and instinct of breed were not so antagonistic as now; yet, "many considerations strengthen the belief that in the Christian religion will be found the key to the problem of life. Consequently, a vital, progressive Christianity cannot be long out of harmony with science." Science teaches that civilization is for all or for none. Man must be just to receive justice.

"To hold for self what others may not win
By equal service to the common wealth, is treason."

Race prejudice in this country is preaching ethical heresies that are not only wrong and unjust, but destructive. The men that are declaring that no white person should be subject to the orders of any Negro, are striving at the same time to establish the monstrous doctrine that every Negro shall be subject to the orders of *any* white person. They wish to make *race*, not *fitness*, the test of citizenship.

That breed shall ignore nurture and heredity neutralize acquirement is the twentieth century edition of the hoary old doctrine of the "Divine Right of Kings"; a doctrine that always has, and always will mean confusion and conflict. King Johns and Dred Scott Decisions are numerous in the history of mankind, but not more so than Runnymedes and Gettysburgs. It is a short-sighted egotism that leads anyone to believe that the cosmic forces of the universe have centered in *his breed* all the virtues of mankind.

Man has always believed in God, but seldom believed in Man. We try to serve God and fight man. The twentieth-century interpretation of ethics says that this is impossible. We cannot be intelligently generous without being cordially just. The brotherhood of man is a scientific fact and the solidarity of man is an Ethical Necessity.

"If a man say, I love God, and hateth his brother, he is a liar."

"This commandment have we from him, that he who loveth God love his brother also."

Faith in man is the boiler by which the engine of civilization runs.

Christianity must eventually accept the teachings of Christ or perish from the earth.

It is as hard for a slaveholder to become reconciled to the necessary limitations of an honest freeholder as it is for a *freed* man to appreciate the responsibilities of a *free man*. One is on the mountain of selfishness, and the other in the valley of despair. From master to man is a longer road than from slave to man. To meet on the tablelands of justice the master must come down and the slave must come up. Any movement by the one arouses suspicion in the other. Conflict is always imminent. The Church should be the clearing-house of *peace*. She must get the Negro Christian to accept the white Christian as a brother in Christ without charging him with the tyranny of the slaveholder; and get the white Christian to accept the Negro Christian as a brother in Christ without charging him with the delinquencies of the slave. Each must accept the other at present valuation.

The average Negro has utterly lost confidence in the white man's honesty and sense of justice; and the average white man

has no respect for Negro brains nor belief in Negro morals. The tragedy of it all is, that those most ignorant of the real facts, are the most ardent advocates of their opinions.

Think of a United States Senator who does not know the difference between ingenious and ingenuous, and who possibly never in his life had an hour's conversation with an educated Negro,—think of such a man being accepted as authority on Negro character and capability! Yet such men have been honored with audience and enriched with gold, while they poisoned the waters of civilization by their ebullitions of bitterness and ignorance.

The sin is national; for if one section grants them power, the other gives them pelf.

There are Negroes just as mean and just as ignorant, but the Negro people have not yet canonized them as saints, nor hailed them as prophets.

"I know nothing which life has to offer so satisfying as the profound good understanding which can subsist, after much exchange of good offices, between two virtuous men, each of whom is sure of himself and sure of his friend."

All the great civilizations of the past have arisen in climates like ours. "The glory that was Greece and the grandeur that was Rome" are not to be compared with the splendor of Dixie when black men do right and white men do right in their dealings with each other.

Self-interest has a power of metamorphosis. What a man at first advocates from policy he may later defend from principle. The punishment of every liar is that he eventually believes his own lies; and selfishness finally construes its own aims to be for the general good.

Know the truth and be free; believe error and be bound. The prejudiced are always ignorant and the ignorant are never free.

The great problem of the Church to-day is to harmonize the principles of ethics and the instincts of breed. Intelligence and justice are the bulwarks of society. The one leads men to seek the truth, the other teaches them to do right. John Burroughs, the naturalist, said truly:—

"Our best growth is attained when we match knowledge with love, insight with reverence, understanding with sympathy and enjoyment. . . . Man lives in his emotions, his hopes and fears, his loves and sympathies, his predilections and his affinities, more than in his reason."

Sir Oliver Lodge says, "It is singular that there is no known gravitational repulsion, that it is all attraction; that there is not a principle of 'levity' as well as a principle of 'gravity'! Some have surmised that in the course of ages all matter which repelled our kind has absented itself and gone into the uttermost parts of infinity. But surely some might have been mechanically entangled

or entrapped for our edification. Most likely, however, no such general repulsion exists."

As in physics, so in ethics. In the physical universe the most utter confusion would take place were *repulsion* to supersede *attraction* for the fraction of a second; and man has

"Rolled the psalm to wintry skies
And built him fanes of fruitless prayer"

in his mad efforts to evade justice and fair play as the only foundation of earthly bliss.

The most splendid civilizations of the past have crumbled when prejudice has triumphed over principle. There is no escape; man must let his brother live or perish with him.

Humanity has seldom been able to make conduct consistent with creed. Intellectual conception and physical execution are very different things. I saw a man take an iron ring and throw it over a post ten yards distant. I understood at once. My mind fully comprehended; but *five hundred* trials did not enable me to put the ring on the post.

At the dawn of history man knew the principles of *ethics* and the necessity of *human solidarity*. Yet all history furnishes no example of the successful application of these principles to human conduct. Usually *creed* has been better than *conduct*, though not always. Men are sometimes better than they talk. Reason is man's only just claim for preëminence above a beast, and yet, man has never been wholly reasonable. He has not yet developed the faith to accept, nor the strength to follow, nor the will to execute the conclusions of his own mind. Human ingenuity has never welded principle and practice into a workable union.

"No plague that ever tainted the globe, nor war that ever devastated our planet, has, to the extent that slavery has done, left its blight and curse upon the race of man. . . . Christian slavery is the Golgotha of History." The very name, *Christian slavery*, is a tragedy. Nor has the white man been the only offender, nor has the black man been the only victim.

"In the latter part of the seventeenth century, there were hundreds of Scotsmen, mixed with Negroes, doing the work of beasts, and reddening the lash of their drivers with the hero blood that won Bannockburn Moor and glowed in the gules of Glory on the tragic slopes of Flodden Hill. . . . In the American plantations, along with the Negro of Caromandel and Mozambique, the Scotsmen of Ayrshire and Galloway toiled under conditions of the most degraded slavery."

Less than 250 years ago the "Lowlands of Scotland were a hunting ground for slaves!" The land that produced "a Wallace, a Burns, a Scott and a Carlyle, and scores of Stars which in the firmament of history can never set!"

Read the story of the "Battle of *Bothwell Brig*," and the voyage of the hapless ship, *The Crown*, and see how "The prayers of misery and the psalms of delirium, in the key of agony, ran the gamut of despair; while the chorus of the ocean's thunder-song shook the foundations of the world."

The lowlander's wailing chant of the versified psalm is as heart-rending as the Negro's agonized "Couldn't hear nobody pray."

"By Babel's stream we sat and wept,
While Zion we thought on;
In midst thereof we hung our harps
The willow trees upon;
For there a song required they
Who did us captive bring;
Our spoilers called for mirth, and said,
A song of Zion sing.
O how ——"

The voice of the singer was still and the power of the tyrant was broken. The manacled captives of *Bothwell Brig* had found in the angry waters of the stormy Atlantic freedom and peace.

The wail for liberty greets the dawn of history and the lash of the task-master is heard round the world. A harsh, unrelenting tyranny of ancestral defect, seems to have inoculated the blood of mankind with the virus of oppression.

Injustice goes by greed and opportunity, and debauchery goes by weakness and passion. Color or race have little to do with either. The problems of Decatur Street in Atlanta are the problems of City Roads in London; and so the world over. Let us hope that knowledge of the past will give light for the future;—and that man will yet make a concerted, world-wide effort to obtain justice for all mankind.

My hope for the rise of man is stronger than my belief in the fall of man. The Golden Age lies before us, not behind us. A knowledge of history is necessary for proper perspective. We are too provincial in the South. The greatest barrier to the progress of the white man of the South is not the Negro, but the white man. The greatest barrier to Negro civil liberty is not the white man, but the Negro. Each thinks the other is the one great obstruction in his path. They remind me of the song by Rachel and Reuben:—

"Reuben, I have just been thinking
What a great world this would be,
If the men were all transported
Far beyond the Northern Sea,"

sang the old woman, while her husband melodiously poured forth,

"Rachel, Rachel, I've been thinking
What a great world this would be, etc."

The Indian doubtless thinks we are both right.

"Fashion," says Wu Tingfang, the great Chinese scholar and diplomat, "is the work of the devil. When he made up his mind to enslave mankind he found in fashion his most effective weapon. . . . I do not believe that the wearer of a fashionable costume is either comfortable or contented. . . . It is very curious that what is considered indecent in one country is thought to be quite proper in another. During the hot summers many Chinese working women wear nothing on the upper part of their bodies except a chest protector to cover the breasts; in the Western countries women would never think of doing this, even during a season of extreme heat; yet they do not mind uncovering their shoulders as low as possible for a dinner party, or an evening in the ballroom, or the theater, even in the depth of winter."

In his susceptibility to stampede, "Man has no preëminence above a beast." It is quite as easy to stampede a crowd of people as a herd of cattle. Fashion stampedes the individual mind. All personality is lost. As in dress so in speech and action. Things become current by imitation, not by merit. Motives and merits are alike ignored by our prejudices. Selfish interests inspire slogans that become popular by ignorance and credulity. A cunningly devised political propaganda has popularized and made fashionable that class-meanness that refuses to recognize the Negro as *a man*. It does not represent the best thought of the South. The Negro that is happy in second-hand clothing and pleased with a backyard residence, is not objectionable. But the Negro that wants new clothes and a house on a paved street, becomes at once "a problem."

So in the Church. Take the Methodist Church, for illustration. The African Methodist Episcopal, African Methodist Episcopal Zion, Colored Methodist Episcopal, Methodist Episcopal, South, are simply the result of efforts to sidestep the doctrine of human brotherhood. The Methodist Episcopal Church, South, welcomed the Negro slave to membership, but set him aside to keep house for himself when he became a *freed* man. It now hesitates to recognize him as a *free man*.

The great Methodist Episcopal Church itself, that did so much noble work for the Negro when he was a *freed* man, is finding the slowly evolving Negro free man "*a problem*." Both of these denominations were right in the efforts first mentioned. It was a frank, wise, just and kindly act of the Methodist Episcopal Church, South, to set up its Colored membership into an independent self-governing body. It was true Christianity that prompted the Methodist Episcopal Church to work among the *freed* men.

These two great branches of the Church Militant have the key to the Race Problem of the South. It is simple. *They have but to stand by their guns*. Be brave enough to trust themselves, to trust the Negro, to trust God and accept the consequences of their first righteous steps — *treat the Negro as a man*. Give him a *man's*

chance, and demand of him a man's work. Let him know that opportunity means responsibility.

Just now the Negro is demanding of the white man opportunity without a full appreciation of responsibility; and the white man is demanding of the Negro responsibility without giving him opportunity. Let us be honest and fair with each other. One army of Christ, in separate regiments necessarily, but a solid phalanx, let us battle for the right of all men to justice, happiness and fair play.

The same growing racial self-respect on the part of the Negro that is demanding of the great Methodist Episcopal Church a full-fledged bishop of Negro blood, will protect that church from social embarrassment if such a bishop is granted; and the great Methodist Episcopal Church, South, will find in the Colored Methodist Episcopal Church fruitful soil where brotherly kindness and Christian sympathy will bring forth harvests of gratitude; "some thirty, some sixty, and some an hundred fold."

The same is true of all denominations of Christians common to both races in the South.

"To develop a pure and lofty human soul, you must eschew all that is brutal, degrading, and cruel, and widen and brighten the arena in which the moral sense has to develop and unfold."

Belief in man is the inevitable complement of belief in God; in fact, belief in *God* is unavailing unless supplemented by belief in *man*.

It is our privilege to build upon the ruins of the past the civilization of the future.

Universality is the new light by which modern thought hopes to end man's age-long quest to

"Build his life with love and gladness
Into the structure of the universe."

When Frenchmen wrote with patriotic blood, "*Liberté, égalité, fraternité*," on the escutcheon of France, its blessings were intended mainly for Frenchmen; when the Barons forced the Bill of Rights from King John at Runnymede they were defending the rights of a class. When the 54th Massachusetts unflinchingly faced death upon the bloody sands of Fort Wagner,

"The old Flag never touched the ground"

that the courage of a race might be vindicated. When Lincoln issued his famous Emancipation Proclamation, it was done to save a government. The religious liberty for which the Pilgrim Fathers broke up their homes and ventured across a chartless ocean to reside in a trackless wilderness was not broad enough to cover New England. Leonidas and his 300 Lacedæmonians died at Thermopylæ in defense of Greece. Xenophon led the retreat of the Ten Thousand for the same purpose. The Noble Six Hundred

died for the martial glory of England — and Cæsar lived and died to glorify Rome. The "*all men*" of the Declaration of Independence excluded the majority of mankind.

In every age and every clime men have sung of liberty and preached of justice, but always with a circumscription that brought calamity. But "whosoever will" may partake of the benefits of citizenship in the kingdom of Righteousness which the "pale Galilean" died to build.

THE NEGRO CHURCH AS A MEDIUM FOR RACE EXPRESSION

C. T. WALKER, D.D.,

Augusta, Ga., Pastor Tabernacle Institutional Colored Baptist Church.

THE Negro Church has furnished the Negro the best opportunity that the race has had in the United States to demonstrate its ability to govern itself. Scores of years before the great Civil War of 1861-1865, Negroes in America were permitted in many places in the North and West and also in a few places in the South to have their own meeting-houses, and under a certain sort of overseership were permitted to conduct their own meetings. And since the war, or that is to say during the past fifty years, the Negroes have found in the church the chief opportunity to show to the world that they could organize in large numbers and conduct great business and religious enterprises.

The leading denominations among the Negroes are the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Colored Methodist Episcopal Church, and the Missionary Baptist Church. We have some Presbyterians, Congregationalists, Episcopalians, and Roman Catholics, and we have several thousand communicants in the Methodist Episcopal Church, which we usually call the Northern Methodist Church, in order to distinguish it from the Methodist Episcopal Church, South. As a matter of fact, nevertheless, these denominations last named are fewer in numbers than those named in the first list given, and, even if their numbers were larger, these last named churches are so mixed up with the white denominations of the same names, officially and otherwise, that they do not furnish as bright examples of the possibilities of the Negro race as the Methodists and Baptists do.

As a separate and distinct organization, the African Methodist Episcopal Church is far and away ahead of any other denomination of Negro Christians. It has the largest number of bishops and other general officers; it has an excellent printing plant with departments in Philadelphia and in Nashville; it publishes its own Sunday School literature, and conducts three church newspapers and one quarterly religious magazine of a high order. Of all the

branches of Methodists, it has the largest number of communicants, and of the great men and leaders of the race this Church has its full share, if not more than its full share. Every year, by reason of its system, the African Methodist Episcopal Church raises more money for education and missions, for current expenses and for general purposes, than any other similar organization. As a medium for race expression, as a church which has furnished the world with a shining example of the capabilities and possibilities of the race, the African Methodist Church stands in the very forefront.

The denomination with which I have the honor to be connected, the Baptist denomination, when we speak of mere numbers, leads all others—in fact there are more Negro Baptists in this country than there are members of all the other denominations above named put together, including those that are intimately allied with the white denominations whose names they bear. Yes; we lead in numbers, but I think, and I sometimes say, that we do not lead in anything else.

The Negro Church has been a remarkable success. Considering the environment of the Negro race in this country, I doubt if the Negro Church could have more nobly filled its huge and multiform task. It has been a large and an important factor in the evangelization and development of the whole country, and especially the South. The vast majority of the Negro race in this country are residents of the South. The Negro Church, therefore, forms a large and important factor in the Christianity of the South. In at least four of the Southern States the number of Negro church members exceeds the number of white church members. These four States are Alabama, Georgia, Mississippi, and South Carolina. This fact stands out more prominently when we say that only in Mississippi and South Carolina does the colored population exceed the white population. In point of church membership the Negro has equaled, if he has not excelled, his white brother in the South. And for the whole country as well, the proportion of colored people who belong to some church is larger than that which obtains among the white people. About one in every three whites is a church member. On this basis there should be about 3,333,000 Colored church members; whereas the actual number of Negro church members in the United States is 3,714,000, an excess of more than 400,000 beyond the proportion that obtains among the whites.

Fifty-one years ago, the immortal Lincoln, as he signed the Emancipation Proclamation, said: "The colored people will probably help in some trying time to keep the jewel of liberty within the family of freedom." It is a matter of historical record that the Emancipated Negro has done so. And we may say with equal truth that the Negro has helped in many a dark hour to keep the

jewel of orthodoxy within the family of Christ. Others have gone off after strange gods—the Negroes never. Other races have produced infidels and skeptics, atheists and doubters—the Negroes never. The Negro is entirely and sincerely orthodox. Never in the history of religion in this country has any Negro ever been tried for heresy. The Negro race has never yet produced a “higher critic.” Our faith is simple, childlike and unfeigned. We have never needed a Committee on the “Re-statement of our Faith.” We believe in a literal hell, that is bottomless and that burns with fire and brimstone; we believe in a “sho-nuff” devil; we believe the whole Bible. We are so orthodox and so enthusiastic in our religious zeal that we not only believe all that the Bible says, but in addition, for fear of being lost in the last day, the Negro believes a good deal that the Bible doesn’t say.

We find also, in studying the history of the Negro Church, an expression of the Negro’s willingness to pay for his religion. The value of the churches (grounds and buildings) owned by the Negro race is in the neighborhood of \$30,000,000. The number of Negro church edifices is more than 30,000. And the number of Negro preachers is, in the language of John on Patmos, “a great multitude which no man can number.” Making allowance for the generous help which the whites have given, it still appears that the Negro has not been unwilling to make large sacrifices for the sake of religion, and that his industry, thrift and business capacity have been made to contribute to his successful endeavors to provide himself with suitable accommodations for public worship.

I confess that among colored disciples as among white disciples there are doubtless many erring ones, yet on the whole I am sure that it is fair to say that the influence of the Negro Church has been helpful and not hurtful, constructive and not destructive, good and not bad. It is true that every now and then some colored church member will steal a chicken or a ham; but our white friends should be charitable with us in this matter because every now and then I read in the newspapers where some white church member has confiscated a railroad or a bank!

The Negro Church has been the chief promoter not only of the moral and spiritual uplift of the race, but it has also been the leader in the business development and progress of the race. Necessarily, the Negro Church has always been a very comprehensive institution. It is still to a large extent and has always been, the center not only of the Negro’s religious life, but of his social, intellectual and business life as well. Our banks, our insurance companies, our mercantile establishments, our fair associations, and similar corporations have been compelled to use the Negro Church as a foundation stone upon which to stand until they could stand alone. Be it said to the credit of most of the Negro pastors that they have always been willing to lend a helping hand to struggling

business ventures and they have also done what they could to teach their members to have confidence in Negro enterprises. Our schools — I mean our struggling educational institutions; our physicians (especially when they first go into a town to begin their careers); our editors; and our book agents (both white and colored), have to depend very largely upon the Negro Church in order to promote their different and several projects. The Negro Church is agent, co-adjutor, side-partner, chief publicity manager for all these and for numberless other interests which intimately concern the welfare of the race.

The Negro Church also furnishes the Negro a great opportunity to learn the game of politics, and not only to learn it but also to play it to his heart's content. Of course, I regret to mention this fact; but it fits logically into my subject, and so I must mention it. No denomination is, I think, guiltless in this respect; but some are greater sinners than others. If you think I am mistaken in this opinion it is because you did not attend either as a visitor or a delegate the last General Conference of the African Methodist Church at Kansas City two years ago nor the General Conference of the Colored Methodist Episcopal Church held at Augusta four years ago. Of course, the injection of politics and of political tactics into churches and church work is reprehensible and is to be condemned, but, since the Negro is shut out now pretty thoroughly from State and National politics, he has left only his churches, his lodges, and at times his benevolent societies in which to practice the game.

Let me in conclusion touch on a few things in which the Negro Church needs to make improvement. For one thing, colored church members must be taught to go to church on time and the ministers must be taught to begin their services on time. To-day it is the rule, not the exception, that where the service is announced for 11 A. M. or 8 P. M., it will be 11:30 or 8:30 before the service begins. This is a glaring fault and needs to be corrected. And then the Negro must be taught better and truer ideas of conversion. He must be taught that emotionalism, whatever part it may play in religion, cannot be substituted for genuine piety. In the third place, the Negro must be taught a greater reverence for the house of God itself and for the service of the Most High. For a fourth thing, the Negroes must be taught to conduct their church collections differently. In the average Negro church it takes a half hour following the sermon to "lift the collection," as we are in the habit of saying. This is fundamentally wrong, and should be corrected speedily. In the matters just complained of, the Negro Church as a medium of race expression proves that the Negro is lacking in a due regard for time and that there is vast room for improvement in the Negro's conceptions of the Christian religion and in his methods of church work and church worship.

The Negro Church has done well — demonstrably well. It will do a great deal better when it ceases to be the center of the Negro's social, intellectual, business and religious life and becomes only what it should be; namely, the center of moral and spiritual growth and development.

THE CONTRIBUTION OF THE NEGRO RACE TO THE INTERPRETATION OF CHRISTIANITY

EDWIN M. POTEAT,

Greenville, S. C., President Furman University.

CHRISTIANITY is the universal religion. It follows that an individual, or provincial or even a racial interpretation of Christianity must necessarily be inadequate. All the races must yield their separate and special interpretation of it before our religion can be fully known.

The first interpretation of Christianity was given by the Jews; the next by the Greeks; the next by the Romans; the next by the Teutons; the next by the Anglo-Saxons; as yet the Yellow races and the Black race have not yielded their interpretation.

Agreeably to their race characteristics, the Jews interpreted Christianity in terms of righteousness. The characteristic note of the Old Testament is "Jehovah loveth righteousness" (Cf. Paul in the New Testament). When the Greek mind laid hold of Christianity it interpreted it in terms of Philosophy. Witness the Nicene Creed. When the Romans essayed the same task, Christianity became in their interpretation an Empire Church, for they were the Empire builders of the period. It was a characteristic of the Teutonic mind which issued in the individualistic interpretation of Christianity by the Protestant Reformation—"The just shall live by faith"—his own faith and not another's. Now the Anglo-Saxon has been the colonizing race of the modern world, and they have pushed their civilization to the ends of the earth. Accordingly in their hands Christianity became the Missionary religion and undertakes to conquer the whole world in the name of Jesus.

It will be the task of the Yellow races and the Black race to give their interpretation in the course of time. And we know enough of their racial characteristics to at least guess at some of the features of their interpretation. What will the Negro race give to our fuller understanding of Christianity? To answer this question we must observe:

First: The Negro assumes God. Dan Crawford in "Thinking Black," and in numerous addresses the past twelve months in the United States, has made that abundantly clear. He tells us that

there is not a Negro in the whole of the Dark Continent who would stoop low to argue the existence of God with a Boston Atheist. The Negro mind seems never to get tangled in second causes. An old Mammy, almost starving, prayed for bread. Some wicked boys heard the prayer and got a loaf and threw it over her door into her room. Whereupon the devout soul fell into a rapture of thanksgiving to God. The boys broke in laughing and said: "Aunty, you are mistaken! God did not send the bread; we brought it." She was ready with her reply—"God sent it even if the Devil brought it!"

Second: Observe some of the characteristics of the Negro religion.

a: It has a way of disassociating religion and morals, though this is not peculiar to the Negro race. Many people of all races have their religion and their business life done up in separate compartments; bulkheads with no communication between. But the Negro's emotionalism sometimes satisfies him with ecstatic feelings, after the manner of the man who acknowledged: "I sometimes gets tipsy, and I lifts a chicken now and then, and I uses my razor at socials now and then, but thank God, I ain't lost my religion yet."

"De Augus' meetin's over now —
We's all done bin baptize;
Me and Ham and Hickory Jim
And Joe's big Lize.

Oh, 'ligion is a cu'is thing,
A-workin' 'mongst men;
We hatter wait a whole year now
'Fo gittin baptized agin."

But it should be added that the emotionalism of the Negro religion stands for genuine emotion and is not hysterical, as among dervishes for example, though, of course, it must be confessed that it sometimes reaches the hysterical state.

b: Pathos: There is a pathetic strain in the Negro religion; a minor key persists in their folk-songs and folk-lore. There is a pining for home, the better time coming. Do we not feel it in these lines, for example: "I want to be a Christian in my heart"—"I couldn't hear nobody pray"—"Swing low Sweet Chariot." Even Brer Rabbit in the midst of his fun and tricks is not far from tears, and when mists rise and cold winds blow, Uncle Benjamin Ram "Jes natcherly hones for home." Is not this typical of the Negro's longing for Heaven?

c: Non-Resistance: The Negro race is a long-suffering race. The Red Man is revengeful. The White Man will pay you back in kind and the Yellow Man will pay you back in some crafty way; but the Negro, with, of course, exceptions, will not pay you back

at all. Pliability is the right word to describe him—"Yas, sir, Yas, sir, Boss! dat's all right." And he will forget a rebuff or a slight as completely as a child.

d: And this leads to the fourth characteristic—Simplicity. Simplicity is the final stage of the religious experience as it is the first. Religion begins in child-likeness and is consummated in child-likeness. No race on earth is so obedient to the revealed will of God as is the Negro. "What does the Book say?" is his question and when you have answered, there is the end of the parley.

e: Gregariousness—the Social Instinct is strong in the whole race. A lonely Negro is the loneliest person in the world. He must have company; he goes in groups. He loves folks and this appears conspicuously in all his religious life and activities.

Third: If we have correctly specified some features of the Negro religion, what now may be said of his interpretation of Christianity? The racial characteristics just named will reappear in this interpretation. Simplicity, pliability, pathos—these indicate the passive virtues. The non-aggressive aspects of Christianity will have special emphasis in the Negro interpretation, and perhaps we shall find out from them anew the meaning of such texts as: "One is our Master and all ye are brothers." "We are members one of another."

And because of these special racial characteristics the Negro interpretation of Christianity will avoid the two great errors into which Western Christendom has fallen. These are Ritualism and Rationalism. Both these began early in Western Christendom,—as early, let us say, as the beginning of the middle of the second century; and they have both had a great development—one culminating in the elaborate ritual and creed of the prelatical Churches; the other in the Philosophical Christianity of a man like Eucken, for instance.

Now the Negro takes neither to the Ritualist nor to the Rationalist heresy; and if he goes after either it is probably because he has been tampered with by white people. The Negro nature is the best guarantee that Christianity in his hands will never become either Prelacy or Rationalism.

What we have here said affords a powerful exhortation for the conquest of Africa. For it is out of that darkness that the light we have spoken of will arise. Ethiopia will not only stretch out her hands to God for blessing, but will stretch out her hands in blessing to all the Christian world.

THE RELATION OF THE SOUTHERN WHITE MAN TO THE EDUCATION OF THE NEGRO IN CHURCH COLLEGES

J. D. HAMMOND, D.D.,

Augusta, Ga., President Paine College.

EDUCATION is the agency by which human nature has always been transformed from a state of inefficiency to one of helpfulness in all matters of human progress. Nothing in the world of living things is exempt from this law. Life means growth, and growth means development towards ideal perfectness. No individual, or species, of the plant or animal kingdom has ever yet attained to that completeness of function of which it carries in itself the prophecy. A leading feature of life as we know it is the capability of being improved. No matter how good a thing is it is soon cast on the rubbish heap if we cannot improve it. Education is simply another word for the process of improvement. Our progress in civilization has come about as the result of our activity in the use of this process. Because we have discovered the improbability of plant and animal life we have made our progress in agriculture and the textile arts. These underlie all our advancement in trade and commerce.

But of all man's efforts in developing life the one in which he has reaped the greatest results is that of the development of his own life. Any improvement of life which proceeds without reference to self-improvement is suicidal; while that which is based on self-improvement is both lasting and satisfying. A community which seeks to develop its factories at the expense of its children is laying the foundation of its own economic ruin. Improvement in the character of any portion of the community means an increase in economic values throughout the whole community. The individual who is content to clothe himself in rags, live on the crumbs which fall from the tables of the rich and use his brain only as a sounding-board for the clamors of his lawless appetites, is a clog on the commerce of the community, and real estate values go down in his immediate neighborhood. But when he begins to exchange his rags for whole clothes, and these in turn for tailor-made garments; and when he begins to find that his brain was made to be the servant of an enlightened conscience and a progressive mind, then he begins to feel the need of a better home, and such furniture, books, musical instruments and other articles of civilization as are provided for in the trade of any modern community. Thus he becomes an asset in the business life of his community. Take any of our modern cities in which the "submerged tenth" act as a deteriorating influence; let the Board of Trade in its efforts to

"bring in capital" take into account the possibilities of this neglected element; let it go to work improving the public schools amongst them; let it encourage the home-mission workers who look after the manners and morals of their children; let it aid the Civic-Betterment League in its efforts to reduce slum-conditions, and it will find that it has opened up a veritable gold-mine of prosperity. But it will find that it has done better still in bringing higher and more lasting benefits to the community. The resulting peace and good-will between neighbors will produce a new ideal of prosperity, which will outrank that of the mere material as far as that outranks the poverty and shiftlessness of the slums.

Some amongst us oppose the education of the Negro on the ground that it unfits him for usefulness as a laborer; and yet these same men are the first to deprecate the unproductiveness and wastefulness of incompetent laborers, and are more than willing to put a premium on competency by paying it increased wages.

Fortunately there is a large and growing class of Southern white people who frankly accept their obligation to the Negro and who, even now, are taking up the burden of service to the weaker race. Our appropriations to the Negro public school, while they are fearfully inadequate, are, at the same time, an indication that we do not mean to leave the Negro out of the count in our progress. Our faith in his college and professional training is still small, notwithstanding his undeniable ability to profit by them. But there are growing indications of the acceptance on the part of the Southern white man of the doctrine of the Negro's improvableity.

The Church college has a special mission to the young of both the white and the colored race. The Christian ideal and discipline for which it stands are indispensable in the work of molding character. The training of both head and heart must be carried on in unison. Any appeal to the ambitions of youth that leaves out the emotional and religious elements will defeat its own purposes in the long run of life. These things are no less true in the case of the Negro than in that of the white man. And they are specially applicable in the college and university stages of education where the mind enters on the sphere of philosophical thought. It is not a question with us whether we shall confine the Negro to the merely industrial department of education; that matter was settled by the Creator of his mind and body. He already has his philosophy of the universe and of his relation to it. But it does matter whether that philosophy be right or wrong; and this question can only be settled for him by his leaders; and these leaders can only be prepared for their important mission by means of higher institutions of learning. Industrial education is equally important for both races; but the education of any race, if confined to this sphere, will leave that race utilitarian in its morals and materialistic in its ideals. Whatever may be his race man cannot live the outward

life of the flesh as it should be lived until he has first learned to live the inward life of the spirit. To do this he needs not only the basal element of religion, but also the idealism supplied by the higher education and by the habit of truth-seeking and of loyalty to truth which it is the province of the college and the university to induce. The ideals of Christian culture which have been wrought out by the human race are its most precious possessions, and they are the property of all. No higher obligation can rest on those who possess them than that of imparting them to those who do not possess them. One of the most urgent duties of Southern white men is to join forces with the leaders of the Negro race in the establishment and conduct of institutions for the higher education of their people.

This must be a joint work of the two races since neither is in position to do it unaided by the other. No race or class has a monopoly of true education; but that which has been evolved in modern times under Christian influences in Europe and America has established itself in the confidence of the world and become the accepted method for the education of mankind. The white race of the South is the natural and responsible element through which this education must do its work in the South. It is through them that the Negro race would naturally receive its education. The Negro is not, as yet, in position to do all that is necessary for his own education. He cannot provide out of his own resources and experience the institutions which are needed. Anyone who has had to do with the education of the white people of this country knows how hard it is to make it what it professes to be and to keep it from degenerating into a travesty. If the Negro had the money to build and equip the needed institutions he has not the educational past, which is far more important, to qualify him for the task of higher education. Individuals here and there are qualified, but they are not in sufficient numbers for the demand. But even if they were they would still need the sympathy and intelligent coöperation of the educational leaders of the more advanced race. Educational institutions cannot be created at will; they must be the product of the civilization which they represent. In all the centuries of Chinese history the race has never produced one real educational institution. As Western ideas have permeated the nation it has gradually dawned on it that the so-called system of education which has been in use for thousands of years must be laid aside in favor of that of the West. In the introduction of modern education in China and Japan it was found necessary to call on the scholars of Europe and America to establish their institutions on a right basis. These institutions are even now under the control, to a great extent, of Western educators. It would be unreasonable then to expect the Negro race, which has no more of an educational past than the Chinese race, and which has only a limited

literature of its own, to do all that is necessary for its own higher education.

To stress the importance of higher education for the Negro does not carry with it the claim that such an education is possible to all, or desirable for more than the exceptional part. Even the white race is demonstrating every day that only its exceptional members can take college or professional training. Yet we do not consider this an argument against higher education for white people. All our college graduates — and more than all — are needed for leadership. But there is a sense in which no race can furnish leaders for another race. The white race can no longer, as it once did, furnish the men to fill the pulpits of the Negro church. It cannot supply the doctors, the lawyers, the financiers, the authors, the social leaders and others who are essential to the progress of the race. But it can and should, by coöperation with the advanced members of the race, establish and, for the time being, maintain such educational institutions as are necessary for the training of this leadership.

The South now has the opportunity of taking the lead in this co-operation. The Northern philanthropist is more and more stressing industrial and high-school training for the Negro, and while it opens the doors of some of its higher institutions to him it cannot make it easy for him to take advantage of the opportunities thus afforded. The Negro cannot look longer to this source for all the aid he needs in the matter of higher education. And then the Negro's own pride is beginning to assert itself to the extent that he feels it a humiliation to have to be dealt with on a missionary basis. The old order is passing; the age of the "black mammy" is a thing of the past; and "social equality," so far as the Negro is concerned, is a dead issue. He is coming to appreciate his own race, and to appreciate the white man just in proportion as he does the same thing. He does not feel that aid from the white people of the South is so much in the nature of missionary work as it is in the nature of coöperation. He feels, and justly so, that the Southern people owe him a debt, and that aid at their hands is rather a compensation than a charity. It is not so much money that he wants as justice and brotherliness. He has money of his own, and he knows how to give it for the uses of religion and education. But he is lacking in experience at certain vital points at which his white brother of the South is specially qualified to give him aid.

These two races, so far as we can see, are providentially appointed to live together, for all time to come, as neighbors. The Negro constitutes one-third of the population of the Southern states; and under improved conditions this proportion is liable to increase rather than otherwise. Not so much from a demand on his part as from a growing sense of justice on the part of the

white man, his human status is bound to go on improving. Nagging measures of legislation, unequal treatment in the courts, political intimidation and exploitation, and unkind discriminations in matters which affect his own manhood and self-respect will all pass as an evil dream. The self-respecting Anglo-Saxon cannot permit himself to permanently hold the attitude which he has held since the period of "Reconstruction" toward the dependent and weaker race. He has coursing through his veins the traditions of ten centuries; and he belongs to a race which has always shaped its policies by the single consideration of *right*. He is coming—slowly it may be—to the place where he will ask himself the question: "Is my relation to the Negro right?" not: "Is it what 'Reconstruction' prejudice has made it?"

Just in proportion as the weaker race, under the influences of humane treatment by the stronger, begins to realize its liberty to breathe freely and to reach out in any direction for the rewards of life appropriate to its needs, will it show what is in it for good, and eliminate that which is bad. Thus with the help of the advanced race will it take its proper place in the great brotherhood of men, and contribute its share to the common weal. To judge otherwise is to go against all precedent. Never in the history of man has the stronger gone to work in the spirit of Christ to lift up the weaker without receiving back more than it gave. To suppose that justice, sympathy and guidance on the part of the Southern white man would be met by presumption and ingratitude on the part of the Negro is to suppose that bitter waters can flow from a sweet fountain, or that a good tree can bring forth evil fruit. And to imagine that the way to elicit from the Negro the spirit of gratitude and helpful coöperation is to keep him ignorant and poor and to destroy his self-respect, is to vainly imagine that sweet waters can flow from a bitter fountain, or that a corrupt tree can bring forth good fruit.

The Negro's own history amongst us is a parable of what his future relation to us should be. In seven or eight short generations of slavery he changed the face of a large part of our territory from the virgin forest and the deadly jungle to a succession of well-cultivated fields; made "cotton king" and gave the section which had the monopoly of its production a leading place in the affairs of the nation until the coming of the civil war. Now he has come out of the great "baptism of blood" a virgin race, presenting great tracts of undeveloped humanity, and inviting the sons of the masters in whose service he spent himself so unstintingly and cheerfully to labor in turn for his development. Who shall say that in this vast, rich soil of humanity we shall not find opportunities for wealth and power far greater than were found in our primeval forests?

THE SOCIAL MESSAGE OF THE CHURCH

MRS. ARCH TRAWICK,

Nashville, Tenn., President of the Board of Directors, Y. W. C. A.

IN attending conventions and conferences in recent years where problems of race relationship and development have been discussed, I have found myself deeply interested in the reports of the work being done by the colored people.

The progress of the Negro race in the last half century is nothing short of marvelous. Yet as I have sat and listened to the figures that show the increase in the acreage of land owned by Negroes, its value, and the taxes paid on it, increase in farm products, and their value, increase in number and value of schools, increase in pupils, number of banks organized, increase in deposits, number of men in professional life, and on, and on, I have felt first depressed, then encouraged.

The desires for material prosperity and intellectual attainment are legitimate and commendable. Yet to me there is a real danger that the spirit of materialism may become so absorbing as to destroy the sense of spiritual values and proportion. We may lose sight of the fact that it profits a man nothing if he gain the whole world and lose his own soul. The essential thing is to seek first the kingdom of God and His righteousness, and all these things shall be added unto us as a result of our spiritual richness. Then on the other hand encouragement comes because of this material improvement. A race capable of such progress in the face of tremendous difficulties can be a great world force for good if it turns its attention to the development of its spiritual life.

It has already been brought out at this convention that the Negro is deeply religious, if somewhat emotional, that his religion is not decadent, and that the Negro pastor exerts a great influence on his people. These leaders of religious thought and life have not always availed themselves of their opportunity to foster high ideals, to direct the energies of their people wisely, and to interpret religion in the terms of every-day life. A great field has been neglected here, for the Negro is more responsive, more generous, more appreciative, has more confidence in, and loyalty to, his spiritual leader than his white brother.

The Church comes in for its share of criticism in this day. We hear it said that it is losing its hold, and failing to meet the needs of men. Is there any other agency doing half as much to help mankind? Mistakes have been made; but the Church cannot change heredity, nor undo past history. It cannot bring about sudden and wholesale revolutions. A membership cannot be educated in a day, nor a leader trained by waving a magic wand; but the Church

must not leave these problems for time alone to solve, and its adherents have no intention to abandon the field.

At the Edinburgh Conference discussion of the Home Base brought forth the statement that the key to the world situation is in the hands of the preacher, and that the average pastor cannot see beyond the bounds of his own congregation.

I think the members are about as guilty as their pastors. Most congregations are so busy back-sliding and getting into mischief that it takes all the pastor's time keeping them in the straight and narrow path. What do you find occupying the thought and time of the average congregation? Their programme for improvements generally embraces a new church or Sunday-school room, carpet, pews, cushions, paint or organ. The programme needed is *not* one for material improvement, but one taking part in community improvement and in world-wide evangelization.

Stelzle says our trouble is due to our one-sided development. The Church has been spiritually converted, has learned to love the Lord God with heart, soul, mind, and strength, but it is not yet socially converted. We have not realized that the Second Commandment is like unto, or equal to, the First: that we should love our neighbor as ourselves. After all, the social theory of the Christian religion is very simple—based on belief in God and belief in man. On this foundation the Church must have a social message. There can be no divorce of religion and morals. The Church's concern is with the individual, the home, the school, the community, the State, the nation.

Jesus Christ looked at life as a whole. The Church must do the same. He made no difference between the secular and the religious. All that concerned man belonged to religion and service. He rebuked sin wherever He found it. Does the Church speak against sin in the high places? His was a personal ministry by personal means; and He dealt with sin, righteousness, and judgment. He spoke in no uncertain tone about the importance of right family relationships, condemned divorce, was concerned for childhood, and found nothing trivial or unimportant that touched our daily life at any point.

The Church to-day must speak authoritatively, urging righteousness in every relation of life. God is first a God of righteousness; His kingdom is righteousness on earth. The message of His Church is the abolition of wrong, the bringing in of truth, justice, and righteousness. Jesus Christ did not come to reform a few people, but to save a world. The twelve were not saved for themselves alone, but to give themselves on and on.

If the message of the Church is righteousness, the socializing power is love. Our ability to love is the great test of our regenerated life. The inner expression of our faith and love is in our prayer life. The outward expression of faith and love is in serv-

ice; and there can be no real, acceptable service without loss of self.

So we come to the three laws of spiritual life: love, service, sacrifice.

Put in other terms, the theory of social religion is sympathy, inspiration, efficiency. The practice of social religion is clean living, social action, social justice. A clean life, expressed in social action, helps to bring in social justice.

For generations the religious thought of the Church has been turned toward personal salvation. It will continue to emphasize the individual, but it will realize the necessity of saving the community, State, and nation in order to reach the individual. The Church is made up of individuals who must give life to have life.

Men are not equal. They are not born equal, and do not become equal. But all are of God; they belong to Him, and are of equal value to Him, and they are entitled to equal justice and opportunity. But they do not seem of equal value to us. Thousands of men, women, and children in Christian America are overworked, underfed, and under paid; they live in dark, filthy, damp, overcrowded, unsanitary houses; are victims of disease, intemperance, vice, crime, poverty, and often are as deaf to the appeal of religion as an adder is to music.

The Church exists to build up character; but in the face of such conditions it sometimes acts as if it were powerless. If it takes its mission seriously, it cannot be indifferent to this state of affairs, nor refuse to bring relief. It must at least make it possible for men to hear the message it has for their souls.

Hence it must concern itself with the physical foundation of our spiritual selves. A people cannot be better than its homes. Religious life can not be detached from the home. The Church must furnish ideals that are practical for bringing individuals, families, communities, trades, industries, professions, education, citizenship, the nation, under the control of the teachings of Jesus Christ. Some one has said that ideals are the most perfect possible mental pictures of the best things in any department of human action. We stay on the lower levels of moral excellence not so much from intention as from lack of spiritual insight.

There is scarcely a reform in which Christian people are interested in which the Church as an organization should not be enlisted. Some practical things it should aid in securing are: one day's rest in seven for every worker; suppressing gambling, the social evil, and drunkenness; the use of cocaine and other habit-forming drugs; it should work for better housing conditions and more playgrounds for white children and Negro children. It has a duty to social outcasts, drunkards, discharged prisoners, degraded women and men. It is called to minister to all of these, that the leaves of the tree of life may be for the healing of the people.

Every congregation, under the guidance of its minister, should be a force for good in the community, an agency engaged not only in relief work, but in preventing evil and carrying out a positive constructive policy for physical, mental, social, and spiritual good.

We have already heard of its place as a center of influence in the community, and much has been said of the country church. The agencies at its command are: the Sunday school, the teaching-force, young people's societies, women's missionary societies, neighborhood circles, study classes, and such other organizations as it may see fit to call into being or with which it may choose to co-operate.

Denominational and racial coöperation are necessary in any scheme for community betterment.

Is the ideal of individual and civic righteousness unattainable? That the Church shall continue to assert its moral and spiritual leadership, it must "inspire the State, inspire industry, mold the social conscience, until every home in our land to the last poor stranger within our gates, becomes the abode of happiness and health; until womanhood in the home shall bear its own natural burdens without hunger of body and soul; or if she is in industry, she shall have the right safeguards to virtue and health; until manhood, in labor that does not decrease self-respect, shall be the answer to our daily prayer,—Thy kingdom come, as in Heaven, so on earth."

"What doth the Lord require of thee, but to *do* justly, and to *love* mercy, and to *walk humbly* with thy God?"

REALITY AND RIGHTEOUSNESS IN THE TRAINING OF CHRISTIAN WORKERS

THOMAS JESSE JONES,

Washington, D. C., Bureau of Education.

THE ability to adapt righteousness to the common claims of the common day is the immediate need of every Christian worker, whether minister or layman. Religion in the abstract saves no one. Jesus Christ was always concrete and definite. "For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

"Righteousness," writes Dewitt Hyde, "takes an infinite variety of forms to meet the varied claims of situations and persons upon us. In the home it is kindness; in business it is honesty; in society it is courtesy; in work it is thoroughness; in play it is fairness;

toward the fortunate it is congratulation; toward the unfortunate it is pity; toward the wicked it is resistance; toward the weak it is help; toward the strong it is trust; toward the penitent it is forgiveness; toward God it is reverence and love."

The preaching of glittering generalities, still so prevalent, is in striking contrast with the clear-cut words and works of Jesus Christ. The word "Gospel" as used by many, is but sounding brass and tinkling cymbal. Sad indeed is it that this term filled so full of God's love for men, women and children in all their daily toils should be used as a symbol of a one-day-in-seven religion, the fetish of a loud-sounding lip-service that knows not and sometimes cares not for the every-day sorrows of all the people. Thus used, the Gospel is but a sort of a patent medicine which is supposed to relieve the minister of the difficult job of knowing the people.

Would that it were so! Would that God had chosen to save the world without sending Jesus Christ to live, to work, to suffer, to die among the common people of the world. "He was touched with our infirmities, and in all points tempted like as we are." Why was He touched with our infirmities and all points tempted like as we are? That His Gospel might be read, might be concrete, might be applicable to the particular sorrow or ambition which the people felt. Even so must the Christian workers of to-day seek to know and feel the infirmities of the people by entering into their life and participating in their joys and their sorrows. "'Tis not what we give, but what we share; for the gift without the giver is bare."

The scope of our Christian activity was given by Job centuries ago, when he said "I was eyes to the blind, and feet was I to the lame, I was father to the poor, and the cause which I knew not I searched out." While the Christian worker cannot hope to be an expert on all phases of human ill or human development, he should be sufficiently in touch with the daily life of his people, and sufficiently acquainted with the great remedial agencies of society to point the way out to the unfortunate and show the possibilities of still larger visions to the successful.

FAMILY IDEALS AMONG SOUTHERN NEGROES

THE BUILDING OF HOMES

EVILS IN CITY LIFE AND THE LARGER RESPONSIBILITY



THE BUILDING OF HOMES

MRS. J. D. HAMMOND,

Augusta, Ga.

THE homes of a people, always and everywhere, show what those people, individually and collectively, are. They are the barometer of the community atmosphere, showing not only its present condition, but foretelling with great accuracy a future of fair weather or foul for the nation dwelling in them. The homes of the people — all the homes — should be a chief concern of both church and State; for the existence of both depends, ultimately, upon their being really homes.

Houses are built after endless patterns, of many materials, rich and poor; but homes are fashioned by the spirits of those who live in them, out of certain qualities of the heart and mind. These materials are so far beyond price that their value cannot be stated in terms of money at all; yet they are so abundant that the poorest and most ignorant folk may, with intelligent and loving help, acquire the most essential of them. But though not to be reckoned in terms of money, they are exceedingly costly: that is why so many people fail to have homes. They start one with no idea of what it requires; and when they find that out they are unwilling to pay the price. Rich or poor — the rich even more than the poor, perhaps — men and women will repudiate their own pledges, leave the barely-started home to decay and ruin, and go into spiritual bankruptcy, before they will pay the honest debts they assumed to God, to the nation, and to future generations, in marrying and undertaking to build a home.

Homes are built by the heart, the mind, and the will. Their materials are love, intelligence and character. But even these, the finest and most powerful of human possessions, need a physical foundation to build upon: fresh air, abundant water, cleanliness, sufficient privacy for decent living. In cities, the world over, these things are hard for the very poor to come by. That is the great sin of the privileged classes which they must repent of and atone for before we can have anywhere a really Christian civilization. Yet everywhere there are multitudes who lack these necessary foundations for a home who could get them, even now, if only they were helped and taught. Very much of the fine work done by Hampton and Tuskegee would have borne but poor fruit if they had not stood, always and everywhere, for these basal physical needs in the homes of the poor. You young people, to whom your

race must look for leadership, must never forget this. Cleanliness opens the way to both physical and moral health; and when you can get the love of it into the hearts of the fathers and mothers of your poorest, real homes will be possible to them, if only they will pay the price.

There are endless enrichments for a home as its owners' souls grow, and their minds: and these rich and beautiful homes are often found in very small, plain houses; just as a jewel may be placed in a golden box, or in one of velvet, or pasteboard. But these three things must be present in some degree for even the plainest beginnings of a home: love, intelligence, and character.

Nothing ever spoken of by human tongues, in whatever language expressed, has been so abused, so misunderstood, so belittled, as love has been; and until people understand something of what love is, what it does, what it requires, a home is impossible to them. It is the first duty of the Church to show love to the world, and to show it whole; to make it plain as exactly the same quality, whether given by God to us, or required by him from us to our fellows at large, or in our homes. Love is like oxygen, the breath of life: mix oxygen with one thing, and you get water, another essential of life; unite it with another, and you have heat, light, and power; with something else again, and there is granite, the framework of the world. Unite love with faith, worship and obedience, and it is what we give to God; with understanding of human needs and faults, and it is what we owe our fellows; with the closest personal needs and relations of individual men and women, and it is love in the home. But always and everywhere it is the same love, with the same essential quality: it seeks the good of the beloved, and never seeks itself. Nothing which seeks itself can possibly be love.

To interpret love to the world, to set up its standards and live up to them, is the work of the Church; but it is also preëminently the work of the world's women; and it will never be adequately done until women of all classes and all races stand together for this highest and strongest thing in human life. But even now each woman can do something toward setting those standards in other lives. One sees so many girls—girls of my race and girls of yours—whose behavior, even in public places, betrays that ignorance and egotism which can ruin a home, but never build one.

It is idle to say their mothers are to blame; they were probably brought up the same way. It doesn't help to play the Pharisee and condemn people for what they don't know. But those who do know must teach, and live up to their teaching; and you, picked young women of your race, women with opportunities beyond your fellows, are bound by your every privilege to be light-bearers in your own lives, and light-bringers to your people.

Some things must be faced squarely. A baby is born an animal,

with, at first, only animal needs. But down in the animal is a seed of spirit intended to grow and send roots out through every atom of its animal nature, and draw every animal instinct up into food for the life of the spirit, into beauty and service and joy. The strongest animal things are the appetites; for food, for drink, for replenishing the race. If we were only animals we could live for these things and yet be clean; God asks of animals no more.

But if human beings are content with an animal's life they sink lower than any animal ever can — lower by just so much as they might have risen higher.

A seed of wheat will draw on black dirt, decaying leaves and offal, and will transform them all into the beauty of waving grain and the service of food for men. Our spirits are to draw on our animal love of food and drink and so control and use it that our bodies shall be built up in strength and fitness for service: so will we be men and women, masters of our own desires, eating for love's sake; not gluttons, drunkards, lower than any beast that lives. And the spirit is to draw on this other animal appetite, this thing which has in it no smallest touch of love, this basal attraction between men and women, this thing which, uncontrolled by love, wrecks souls and bodies and minds, and blasts and maims and tortures from one generation to another. The seed of spirit reaches down into that depth, and draws up the most beautiful thing on earth, the greatest power: for it crowns unselfishness in human life, and makes homes possible to men.

But that crowning costs so much! It means that we live no longer for ourselves. It means faithfulness, even though we are met with unfaith. It means the law of kindness on our tongues, no matter what unkindness fronts us. It means patience and gentleness, not just when they are easy, but when they are desperately hard. The home-maker doesn't fight things down: she loves them down. It means firmness, too. When we ourselves obey the law of love — and only then — are we fit so to control children that they may obey it — it, not our angry wills, or brute strength and selfishness. I'm not talking theories. My mother had eight children. She never drew a well breath. When her younger children were little the war had brought her, for a time, the strain of unaccustomed poverty. But I never saw a frown on her face, nor heard an impatient tone in her voice. When my own children were born I knew we had tried her almost to distraction, often: I knew it by the way I felt inside myself. But I knew by her example that feelings can be kept inside, and never get into a mother's eyes or voice or acts. Children will obey and love a mother like that as they never will one who tries to rule them without ruling her own spirit. But love like that costs. How much, you will never know until you pay the price in your own life.

And the father has his share of the price of a home to pay. What can a mother do if all her love and sacrifice cannot protect her son from an example of uncleanness, ill-temper, laziness or drunkenness daily before his eyes? What can she do if she finds she has given her children a father who puts rottenness into their bodies instead of life? Girls should be taught that the men who do not approach them with respect, the men who seek any familiarity, any favors they would not be willing for all the world to know — that those men make homes impossible wherever they live, and are a curse to the women and children who must live with them.

Getting married is no holiday matter. Compliments and flattery die a quick and natural death; and the two young people must face a lifetime round of work and sacrifice which has daily to be accepted and lived up to if they are ever to build a home. It is so difficult and strenuous a task that many who finally succeed brilliantly with it would fail but for their children. It isn't always easy for different natures to adjust themselves to one another, even where there is true love between them; often they must fall back on the need of love in the children's lives, bearing with one another in time of stress for the sake of happiness other than their own. But if they will do that long enough, they will find at last that their love for one another, though it may have been strained to the breaking point, has so grown through patience, and in understanding and sympathy, that it stands immortal, unchangeable, strong for time and for eternity.

So love is the great thing: the power which quickens that seed of spirit in us, and makes it live and grow. We live by love if we ever really live at all; and we build by love if we ever build a home. But we must *choose* love; choose to cleave to it, choose to be loyal to it even when we have no feeling of love in our hearts. We all lose the feeling of love sometimes, especially when we are young; and that is where the will comes in in building a home. It steadies us, and keeps us true to the best we know, regardless of how we feel.

And one thing more is needed for a home: intelligence. The most tragic tragedies of life are those caused by ignorant, incompetent affection. We have all seen families where a blind and foolish love has been as deadly to the children in it as hate itself. That is where so much of the work of educated, privileged men and women must lie — in bringing knowledge to help love in the homes of loving, ignorant folk.

It can be done through example, as you build real homes of your own; and by winning friends among the unprivileged of your people. If education builds a wall around us to separate us from the ignorant we'd better not have an education. Privileges are for service; used selfishly they kill joy in the heart.

Many of you will be teachers; and there could be no better entrance into homes than that. But we all teach far more by what we are than by what we say; and if the two teachings clash what we are always carries the day.

Many of you will marry and have sons. Set yourselves from the beginning so to rear them that when they are men a woman's happiness will be safe in their hands. Send out sons fit to be heads of homes. Do not leave them unprotected, to be poisoned by foulness before they know right from wrong. Do not let clean things be made unclean to them. When they ask questions, answer them purely: don't leave them to learn in the street. Give them real homes to live in, and hold before them the homes they will one day help to make, and the need for cleanness, strength, and honor in those homes.

All of you should work for the homes of your people through the Church. I think the higher schools ought to prepare students to do more efficient work in the churches. Trained teachers are needed in the Sunday schools; teachers to whom God's word is a living reality, and who can make it a living reality to others. Leaders are needed, too, for women's home mission work, to bring all of privilege and opportunity that the better classes have into the service of those who lack.

But the work of women for boys is largely ended when the boys reach earlier adolescence. From that time on they need men for friends and leaders. It is the pastor's duty to look after these growing boys; to bring them in touch with the best and strongest young men in the Church and in the Y. M. C. A. You young men who are barely through with being boys yourselves must take this riot of young life, now uncared-for, and discipline and develop it with clean and happy thoughts and play and work.

We white people want to help, more and more of us. We do begin to see that our basal human needs, for health and training and work and play and love and ideals we have in common with you and all mankind. Our hearts are turning to serve you, for the sake of our common humanity and our common Christ. The next few years, I thankfully believe, will see a great widening of the doors of opportunity for all your people for hopeful, healthful, happy life; and it is we of the white race who must widen those doors and coöperate with you more privileged Negroes for the uplift of your race. Yet as we open the doors it is you who must enter in. It is the black people who will lift the mass of the black race. The most that we can do is to remove the obstacles our indifference has created or allowed, to see that you are properly equipped, to give you our sympathy, our prayers, our faith, our coöperation where you need it: but the work is yours. And because that work must begin and continue in your people's homes, because the standards of their homes will be the test and the meas-

ure of your failure or your success, you must set your own home standards, your standards of behavior for young unmarried folk, your standards of honor and sacrifice, high — as high as Jesus Christ's.

And don't be afraid of the cost. There isn't any easy way into the hearts of those about you, into power to serve and bless. Just set your faces toward love; and let what will come, come. There are just two things we can do with our lives: God leaves the choice with each of us. The grain of wheat can abide by itself, intact, unfruitful, unblessed; or it can fall into the ground and die. But it isn't the life in it that dies; that rises in new abundance: it is just the shell that dies — that hard outer husk which prisons life and hinders it, shutting it in from opportunity and fulfillment.

It is so with us. We are afraid of that death of self; and it does hurt while the dying goes on. But don't be afraid of it: trust God, and stick it out. Some day the little green blades of joy will rise out of your heart into sunshine, and roots of love will reach down to make life out of all the dead, unlovely things within you; and you will find that the only thing which died in you was that hard husk of selfishness, which died to set life free.

EVIL CONDITIONS IN CITY HOMES AND THE LARGER RESPONSIBILITY

A. M. TRAWICK,

Nashville, Tenn., Secretary in the Social Service Division, International Committee of the Young Men's Christian Association, Student Department.

IN the United States there are, according to the Thirteenth Census, a grand total of 9,827,763 persons classed as Negroes. Eighty-nine per cent. of this number, or 8,749,427 representatives of the race, have their home in the Southern States. Twenty-nine and two-tenths per cent. of the total population in the South is Negro, while only five-tenths per cent. is of European or Asiatic extraction. It is with sufficient reason, therefore, that the problem of Negro Home Life is lifted into the plane of separate discussion, because the number of families justifies it, and racial participation in the achievements of progress makes it imperative.

Negroes share in the economic life of the South in varying degrees of fullness; some advancing with the progress of the Nation, some failing under the stress of heavy burdens, and some making no advance under conditions which others are prompt to seize. It is not possible to summarize the eight and three-quarter millions of Negroes under one general character, for in that vast number there are all the diversities of human spirit and human activity. There are among them about a quarter of a million men

and women of professional and business life who may be ranked as independents. The majority of this group are graduates and former students of the 132 institutions in the South for the higher education of Negroes, while a respectable minority of them have never received educational training above that offered by the public schools. There is a group of working people numbering approximately 1,200,000 men and women who are skilled artisans, semi-skilled workers and domestic servants. The members of this group are more or less prosperous, aggressive, ambitious and respected, and many of them are on the way to an independent life in the years to come. There is a third group, the most numerous of all, aggregating not less than 6,000,000 souls, some of whom are emerging into a life of larger respectability, and many of whom are a people "behind the veil" impenetrable to the average of their white neighbors. From this group are drawn the hired laborers on the farm and in the city, the hired "hands" who perform much of the South's uncongenial toil, and the washer-women who emerge out of the darkness for an hour and disappear again into it until the task is completed.*

LACK OF PROPER HOME LIFE AMONG NEGROES

The last available census bulletins reveal the fact that there are 330,000 Negro families in their own homes. There are also 1,200,000 other families living in rented homes, and 114,000 marked by census enumerators as "Unknown." A fact does not change its significance simply because it is discovered to be a fact bearing upon Negro life, and for that reason it would be contrary to the truth to assert that Negro home life in a rented house is of necessity incomplete, unsatisfactory and unprogressive. Concerning these rented houses we must know something further than the bare fact that the ownership lies in some other than the occupant before we can arrive at a just estimate of the ideals ruling the home. We must know some of the things lacking in the houses of approximately 6,000,000 Negroes, which an advancing civilization declares are necessary to the attainment of best home life. We must know also the inevitable reaction of intimate neighborhood upon the growing members of the human family, and from these premises we must draw our inferences touching a greater social obligation.

For the present, therefore, we exclude from our view the two million or more Negroes who are progressing in their family life in harmony with the ideals of an enlarging civilization and center our attention upon the unprogressive members of the population. In order to make this discussion clear, we confine our attention to that limited portion of Negro families who have their living in the alleys, back yards and in minor streets of Southern cities. Resi-

*These estimates are taken from a discussion in "Inter-Racial Problems" by Dr. W. E. B. DuBois, and are considered accurate enough for the purpose.

dences in back yards having their entrances through neighboring alleys and in minor streets, have little advantage over the alley in matters of sanitation, light, police protection and general desirability. Hence we shall not be misunderstood if we employ the term "alley residence" to signify the average rented quarters of poor Negroes in our cities. Let us bear in mind throughout this discussion that we are dealing with only a fraction of Southern Negroes in cities.

THE THINGS THAT ARE LACKING

The houses which a million families of Negroes occupy present one dominant physical character; they are not adapted to a twentieth-century civilization. All ideals of comfort, safety and progress are excluded before the family enters. There are three types of these structures, all of them equally successful in the production of failure. The first type is the little separate house or shack built of cheapest material, chosen because of the Negro's inability to live elsewhere. The second type is the old building formerly occupied by a different class of residents and now given over to Negroes, who demand little in the matter of repairs and improvements. The third type is the tenement house, accommodating from three to thirty families, providing one or two rooms for each family, and offering all the occupants one porch, one water supply and one toilet for their common use. This type of house is facetiously called the "gun barrel," "Noah's Ark" and similar names. New buildings conform in general to these prevailing types, and except in cases where improved housing ordinances are enforced, deterioration is rapid and the new is but little more desirable than the old.

In these houses there is uniform failure to provide adequate space for family living. It is not unusual to find five, six or more persons in two rooms. The kitchen is also dining room, bedroom and workroom. Articles of furniture are beds, tables, stoves and a few chairs. Very few are the wardrobes, clothes closets, wash-stands and dressers. Boarders and lodgers often share some part of a two-room space with a family of four. These rooms have no running water, either hot or cold; and no sinks, water closets, bath tubs, and refrigerators. What is a home without brooms, towels, napkins, needles, thimbles, sewing machine and implements to prepare, cook and serve food? In hundreds of Negro homes in Southern cities there are none of these things, and the accessories of civilization, such as pictures, rugs, window-shades, bed sheets, pillow cases and tablecloths are not among the rewards of a day's search. Children are crowded away from the table, and, for their sustenance, they eat at irregular hours anything they can find in the house or out of it. They are crowded out of the beds, and, to accommodate strangers, they sleep on the floor without mattresses, covering or change of clothing. The entire family is scarcely together during

waking hours, and there is no council between parents and children, no reading around a table, no asking and answering questions, no story-telling or games, no singing, no cultivation of habits or manners, no prayers with the family and no giving thanks at meals.

But what does the neighborhood offer better than the house itself provides? To escape from the repulsive interior the members of the household emerge into an alley or yard filled with garbage, ashes, stagnant water and decaying animal carcasses. The narrow yards perform in some respects indeed a better function than the open court or air shaft of large tenement districts. They have more sunlight and fresh air than can be claimed by the tenement dweller, but little else of advantage can be claimed for them. In the yards are the vaults, water closets, wood and coal houses, pig-styes, poultry pens, garbage cans and water supply. The toilets are the most primitive, indecent and unsanitary affairs that can be imagined. One such outdoor toilet, without water connection, is often the only provision for a tenement of thirty families, or for all the houses on an alley for the length of a city block. Screens, door-locks or concealed passage ways are practically unknown, and although this pollution of our city life affects health, morals, intelligence and family integrity, there is no city in the South that has adequately dealt with it. With monotonous regularity all the other outhouses on the premises present a condition of deterioration, bad repair and sanitary neglect.

These conditions are matters belonging not to one family alone, but to an entire city block, an entire street, a district given over to the least prosperous of the population. If children of the neighborhood congregate to play, they have their games over garbage piles, around surface closets, in and out of abandoned outhouses, through a rank growth of weeds, in the slimy filth of an open sewer, and over the carcasses of animals that the rain has not washed away. As a matter of simple fact, Negro children in this station of life do not play in the full, free, joyous sense of the word. They express their instincts more satisfactorily by fighting than by playing. The boys huddle about some abandoned spot and spend hours in a stooping posture over a game of craps, or in the corner of an abandoned building they pass on the suggestions which their indecent surroundings have brought to their mind. The girls who do not enter early into domestic service have abundant leisure, but no play. Pitifully few dolls or playthings of any description are to be found among them. They have no room at home for games, parties, make-believe housekeeping, or childhood fancies. Their toys, if they have any, are rescued from garbage heaps, and their years are spent in idleness without constructive amusement. They hear the unprofitable conversation of their elders, and fill the vacant time with still more vacant wander-

ings from one unattractive spot to another. It is scarcely possible to imagine anything more pathetic than the complete absence of play in the lives of Negro children who inhabit city alleys. For them is no story hour, no visits to parks, theaters, museums or libraries; no eager, bounding, self-directed sport; no sharing in the physical hilarity that makes American youth the wonder and delight of the nation.

For adults, the house offers nothing more satisfactory than it gives to the children. The Negro man or woman cannot sit on the porch, where there is one, nor walk in the yard, nor visit a neighbor's house, without gazing constantly at vaults, washtubs full of soapy water, pig-styes and refuse heaps. The contamination of sights, sounds and odors, is as pervasive as the atmosphere and there is no escape from it. The parks, boulevards and shady streets; the conservatories, picture galleries and libraries; the theaters, amusement halls, restaurants and hotel lobbies are forbidden lands, guarded at every approach by flaming swords. The alley Negro, having achieved nothing, is turned back by his own helplessness to fester and decay in the rubbish from which he is impotent to rescue himself.

Neighborhood is largely a matter of spiritual geography. It is possible for the strong, dominant personalities to transcend the limits of the street and the restraints of physical location. But the number of dominant spirits who are not subject to immediate environment is exceedingly small, and our obligation, after all, is not to the strong alone, but to the weak and those who all their lives are under the charm of what they see and hear and touch in daily contact. It is an inspiration to the whole world to know that Sheppard, the Negro Missionary to Africa, Fellow of the Royal Geographical Society, and city mission pastor, came from a family of delinquents, and that Cave Hill, Louisville, has sent to Hampton Institute a young man who promises to be a leader in the intellectual and moral life of his people. Such examples, praiseworthy as they are and powerful in giving stimulus to other struggling lives, do not remove the obligation from the strong to bear the burdens of the weak. It is still true that the majority of the human family are molded by the things they see, guided by the things they hear, and dominated by the things they touch. To say they are weak does not disprove the fact that the general tone of life may be improved and many individuals lifted into careers of great usefulness by the purification of neighborhood contact.

THE UNAVOIDABLE PRESSURE OF NEIGHBORHOOD

The reality pressing upon life gives form and direction to its ideals. Experience is the basis of dreams, the substratum upon which ambitions are erected. The past is projected into the future, and the possible is determined by the actual. The standard which

even the best of men set for themselves is built up of material already possessed by the memory and conscience. For the majority of human beings, ideals are sobered by actual attainment rather than brightened by hopes of the impossible. It is not easy to transplant a wholly new standard of conduct while the facts of life and the testimony of the senses strike hard upon unchanging forces. Said an old Negro when a new mode of life was presented to him: "I never allow myself to want what I know I cannot get."

This dependence of ambition upon reality renders improvement of Negro home life both difficult and encouraging. It is difficult because life for many has continued so long under depressing circumstances that desire is atrophied and imagination has no conquest to work upon. It is encouraging because a change of material facts, combined with patient guidance and living illustrations of success, does actually produce new results in motive and effort. The problem has begun to disappear when living examples of success are made common in every Negro neighborhood.

It is not a peculiar race characteristic that makes Negro home life a hard problem for society to solve. The call of race is imperative in such matters as personal association, social groupings and family integrity, and is evident among Negroes just as it is among Jews, Anglo-Saxons, Asiatics or any other division of human kind. Negroes will move into an alley and live among other Negroes just for the same reason that Syrians will occupy one tenement and Italians another. It is, perhaps, true also that Negroes will be forced into more complete segregation than the members of any other race because of the ever present racial antipathy against their freedom of intermingling. But there is no evidence whatever that dirt, disorder and indecency are the products of Negro race selection. A Negro lives in an unsanitary, dilapidated hut or overcrowded tenement in a malodorous alley, not because of race tendency moving in that realm of physical perversion, but because that shelter is the best that is expected of him or made possible for him. He has been taught that his wage earnings make no better home possible, and that his value as a citizen requires nothing higher of him. He moves in that realm because he accepts the common estimate upon his own manhood, and he confines his family to that limiting environment because he expects nothing more of his children than that they should follow in his footsteps.

When we consider how all the senses are assaulted by the material things that spring out of the alley, we cannot marvel that so large a number of Negroes are backward in appropriating the better gifts of civilization. There is nothing to look upon to suggest beauty, order or conformity to law. Everything is present to teach the law of confusion and the fact of failure. Dirt, trash and filth have acquired the supremacy and from earliest infancy the eyes gaze upon an arrangement of things that indicate in-

decency, incompetency and the dependence of spirit upon matter. The sounds that first awaken the mind are discordant, repellant, irritating and produce the reaction of despair, discontent and inability to master the forces that are displeasing. The odors are foul, insistent, adhesive and corrupting; the touch is evasive and at the same time intimate; repellant but at the same time hypnotic. The taste is compounded of all the other senses that annoy the memory and stupefy the imagination. Residence in the alley or in neglected minor streets supplies all the elements that offend against every human sense.

The effects of this persistent invasion of the avenues of the soul are not doubtful or long delayed. The volition is weakened, the sentiment is perverted, and the moral standards erected out of the only material at hand. It is impossible to say to what extent our idea of a moral life grows out of the facts which constantly confront us; but every father or mother with ambitions for their children's welfare shun, as they would contamination itself, the influences that work deterioration of the physical senses. The material world is a companion and prototype of the moral world. Disorder in the physical world has its counterpart in disobedience, trash passes over into license, discord has its answer in inattention; reeking filth has its reaction in careless and degenerate habits. Beauty is an aid to morality and ugliness is a stimulant of vice.

The alley as a place of residence is an evidence of a good thing gone wrong. It is a necessary part of the structure of a city, and has its justification in the convenience of family life in city blocks, and in the demands of commercial activity. To meet its true purpose the alley must be maintained as a part of our sanitary and police system, as a means of protection against fire and as a preventive of land overcrowding. But when we allow the alley to be diverted from its good uses and to become a place of residence, we destroy the good it may do and turn it into a culture tube of disease, ignorance and immorality.

As a social influence, the alley becomes through neglect the chief promoter of contagion and physical degeneracy. It claims its retribution in infant mortality and general debility throughout the homes of the more cultured and the more highly privileged. It scatters its poison over the paved street and boulevard, and demonstrates the fact that there is no denying the truth of social unity. It teaches three important lessons in the realm of social ethics. First: the city has allowed an evil thing to exist, and individual life is therefore surrounded by permissible evil things. By so much as the city lowers its standards in the maintenance and use of the alleys, by so much also will life along its forgotten length be marked by lowered moral standards. Second: The city encourages the inhabitants of the alley in the evil habit of covering unsightly and

disagreeable things, which they attempt to do by building fences around unsightly yards, training vines or piling fresh rubbish on top of decaying heaps. The ordinary "clean up" day, of which so much boast is made in some cities, results in nothing more in Negro alleys than covering up a few of the most hideous sights. All this is civic insincerity, and leads to the pernicious individual habit of concealing vices rather than removing them. Third: Along the alley many other evil things are shamelessly exposed and no value whatever is placed upon a decent self-restraint and a regard for the welfare of others. This leads to a contempt for one's own best sentiments and a supreme disregard of them in others.

Many Negroes who are compelled to live in the alley (and it is only to that fraction of the city population that this description applies), seek to avoid its contamination by moving from house to house and from one alley to another. Repeated experiences of failure to improve conditions lead to the conclusion that improvement is impossible, and out of failure comes the persuasion that the material world, not the spirit of man, is the master.

Many have supposed that the migratory habit of Negroes is a race characteristic, and have condemned it as a cause of their failure in making better homes. It is, on the contrary, more nearly the truth to say that their failure to make a home that satisfies is the productive cause of their restlessness. The habit is almost entirely absent in the lives of those Negroes who have built a home with some standards of culture possible in it. The failure of many so-called "plantation experiments" has resulted in no small degree from the unwillingness of plantation owners to encourage living on property which the Negroes could buy and claim for their own and improve as their ability increased.

Life in the only house available for the Negro has produced in him a degrading sense of his own personal power and worth. The alley has conquered those who live upon it, and out of many conflicts there has come an apathy that accepts life as a thing detached from success, mastery and abiding pleasure. There is no guarantee that the Negro will be a complete moral man simply because he lives in a clean, comfortable, separate house, for no one holds that economic or material independence is of itself a sufficient regenerating agency. But the moral appeal is stronger when hope is alive. There is little hope in the midst of filth, indecency and overcrowding.

Upon organized society falls the first obligation to remove the stone from the sepulcher of buried human ambition and self-respect. The alley is a social product, and the alley's putrifying humanity is an indictment of society's trustworthiness.

In this discussion we recognize clearly that only a limited number of families is involved and that they are confined to the cities;

but their number is sufficiently large to justify a distinct appeal for community righteousness on their behalf. We recognize also that a remedy for the deplorable conditions lies within reach of a regenerated social neighborhood, and that wherever the submerged members of our human society have the offer of a better family life under favorable circumstances, they respond to it in a way to rejoice the heart of every true friend of human respectability.

THE LARGER RESPONSIBILITY

Without society, there is no personality, and without definite community action combined with the purpose and effort of the individual there can be no permanency of personal character. Furthermore, the progress of any people is aided or retarded in direct proportion to the deliberate effort of all society to improve the family life of the people. If this effort is sporadic or half-hearted, progress will be slow, for there is no possible improvement in any realm of life that can act as a substitute for the well being of families. With family life rendered safe, satisfactory and progressive, according to the demands of our best civilization, Negroes will not really require society to do anything else for them which they cannot do for themselves. Without this improvement, Negroes will not really be any better for anything else society may do for them, or for anything else they may do for themselves.

It is, therefore, the purpose of the latter part of this paper to discuss a few of the duties that fall upon corporate society in building among all Negroes a fixed idea of permanent home life.

The sense of duty must be enlarged to embrace the relation of owners and agents to the occupants of their property. The first responsibility is not, as too many landlords have supposed, to collect rents; but in an enlightened age, it can be nothing less than to provide houses in which the best family ideals may flourish and become permanent. It is wholly anti-social and unpatriotic for a landlord to say: "I force no one to live in one of my houses. If a man chooses to live there, it is his own affair, but I shall see that he pays his rent." Such a policy is the immediate cause of family degeneracy, and its underlying assumption is that the chief business of man is his own prosperity. The bond of union between landlord and tenant is most intimate and vital, and has become thoroughly incorporated in the sentiment of advancing civilization through the ravages produced by the evils of "absentee landlordism." The landlord who lives on the boulevard and drives to his business in an automobile, the possession of which is made possible by his investments in Negro house property, is as much an absentee landlord as though he lived in a distant State or in a nation across the seas. For the health, morals, safety and happiness of the inmates of his house, such a landlord feels no solicitude, and for the further development of the family he acknowl-

edges no concern. In the pleasures of his own home life he is entitled to the rewards of a quiet conscience only if he has refused to establish his own house out of the ruins of his dependent neighbor's happiness. No one demands that every house a landlord rents to tenants shall be equal in all respects to the one he himself occupies, but the advancing social sentiment of the nation is right in demanding that the houses provided for family living shall be of such a character, in such a state of repair and in such a neighborhood of physical decency as shall make possible at least a fighting chance for satisfaction and orderly progress. Failing in this, landlords and their agents may in no wise escape the judgment that they have wrecked human happiness for profit and turned the necessities of their neighbors to their own advantage.

An enlarged sense of duty falls upon the makers of law, and upon the officers and administrators of law. As an expression of corporate conscience, law is an invaluable agent in national progress and has an authoritative voice in deciding the relations men shall sustain to one another. Thomas Jefferson, out of regard to the will of the people expressing itself for its own good, declared that the purpose of government was to restrain men from injuring one another. That principle states one half of the truth, and the great Democrat recognized its inadequacy before his life-work was accomplished. The supplementary and far more important half of the truth declares the purpose of government to be to assist men in doing good one to another. Direct and specific legislation for social order is one of the most illustrious declarations of the corporate power, for to do good is always more profitable than to prevent evil.

An inspection of the legislation designed to strengthen the family life of the nation discloses three faults of construction. The first is a lack of a clear, accurate definition of the terms which the law selects to express its will. Many cities have ordinances sufficient to secure adequate regulation of housing matters if the laws in specific terms set a standard of explanation for its own requirements. Such phrases are constantly recurring in municipal ordinances as "good sanitary conditions," "clean premises," "fit for human habitation," "good repair," "adequate water supply," "dangerous to health and morals," "nuisance"; but in the absence of a previously declared standard by which these expressions are to be understood, their interpretation is left to individual judgment. Even where inspectors are required to take these matters under advisement, there is no standard by which the qualifications of the inspector are to be determined.

The second defect is in the inconsistencies of the law. Thoroughly good enactments are often nullified or their evasion made easy by qualifying phrases or exceptions which to the law-makers may have been clearly justifiable, but to the officers and adminis-

trators give ample opportunity for failure. A room, for example, is declared by a city law to be "overcrowded" if each occupant who sleeps in the room is not afforded six hundred cubic feet of air space. The inspector is required to remedy this condition *if he deems it prudent or necessary*. The purpose of the law is to guarantee every man an adequate supply of pure air while he is asleep, but it provides no basis for the prudent and necessary judgment of the inspector. Hence, overcrowding is an ever present evil. Again, the law of a certain city says that a habitable room "shall be in every part not less than eight feet in height from floor to ceiling, and shall have at least one window of not less than twelve feet square, opening directly upon the street or yard, except an attic room." Inasmuch as many thousand rooms upstairs in separate houses, new and old, in tenement and boarding houses are constantly occupied, although they do not conform to these measurements, the effect of this ordinance is as though it read: "No room with a low ceiling and an insufficient door or window shall be deemed habitable except an upstairs room that is built that way." It is not a sufficient answer to this inconsistency to argue that three hundred cubic feet of good air is better than six hundred feet of impure air, or that attic rooms with narrow doors and "bull's eye" windows have always been slept in by poor Negroes and other people. The point of the discussion is that the law attempts on the one hand to secure healthful conditions for people who sleep in a room, and on the other hand effectually destroys its own provisions.

A third defect of the law is its omission. Clear, unmistakable and consistent regulations touching certain realms of life are rendered useless and impracticable because of the total absence of legislation upon related subjects. For illustration, the law in a given community specifies that no surface toilet shall be located within ten feet of any part of a dwelling; but it fails to specify a maximum per cent. of ground space the dwelling may occupy. The law concerning the location of toilets gives way before the desire to utilize ground space, and as a result surface toilets are found to be three feet from the house, and, in some instances, adjoining the porch. The law in many places declares it to be a misdemeanor for occupants of a house to go into neighboring premises to obtain hydrant water, but it fails to require owners and agents to make connections with city mains. The result is that houses all over the South are rented at a profit, and the occupants are expected to steal all the water they use. The law, therefore, through its omissions, demonstrates its own helplessness. As in currency a debased coinage drives out a better, so in social legislation a debilitated ordinance destroys a valuable one.

Defective legislation is only a part of the problem. Social laws are the most difficult to bring to a state of perfection in complex

modern life, and the easiest to fall into disuse. Eternal vigilance is the price of social law enforcement. Some illustrations of repeated violations are pertinent. An ordinance declares: "The roof of every house shall be kept in good repair so as not to leak." Houses are occupied all of the year with roofs in such a state of unrepair that, when it rains, the occupants move about from corner to corner to evade the downpour, and place buckets and washtubs on the beds to catch "running water." "Leaving any dead carcasses or any part thereof on any of the streets, lanes or alleys" is declared an offense. In an alley, in the city having this specific law, this writer saw six carcasses of full grown hens in the space of fifty feet, and in another twelve dead dogs between two main streets. Every law bearing upon housing, sanitation, health, comfort and decency are openly disregarded and inspectors are among those who care little about everyday violations.

The city must standardize its housing laws, and must instruct the people in their value. No law that any city has ever devised has been competent to transform an alley into a desirable place for human habitation, and no law, however skillfully drawn and however enforced, will work that transformation. The difficulty is inherent in the alley itself. It was not designed as a place of residence, and its use for such purposes must be forbidden, if family life is ever to be the first consideration of the city.

The office of inspector of houses is a most important one in the life of progressive cities, and it should be dignified into a life-calling for capable young men. As an appointment for political aspirants it is a failure, for by such a use it becomes merely the stepping-stone to a higher office. But as a life-calling it becomes an expression of a man's gifts of usefulness. One who is able to look upon the house as a basis of the family and to look upon the evils of bad housing as so many sins attaching to the nation's family life, is able to bring to this task an ambition to declare the will of God in the home life of the people. Our social laws will never be enforced until the political office-holder is removed to make place for a man with a life-mission. There is no reason why student men from our Negro colleges should not be officially appointed as inspectors of housing conditions among their people.

Many improvements in the living conditions of families are possible with the forces now at hand in the life of the city. Police officers are a great unused power in the attainment of progress. In addition to their recognized duties, policemen should be experts in sanitation, neighborhood cleanliness and housing inspection. They have time for this work and the opportunities are everywhere present. The service of policemen in preventing disease, checking immoral tendencies and enlarging the ideals of family life would be as much to the credit of the city as arresting offenders and controlling street traffic.

We cannot neglect this opportunity to utter a word on behalf of social training as a necessary part of the preparation of all who hold office in city administration. Without a social sense and a social conscience no man ought to be deemed fit to hold any office in the government of an American city. Through definite social training, the mayor, attorney-general, health officer, commissioners, policemen, sanitary inspector and police judge become a unified agency in building up the family life of all the people.

The churches must recognize their share of responsibility in advancing the ideals of family life among Negroes. The churches for white people in the South must solemnly and seriously assume their obligation to Negro churches.

Negro preachers should be invited to join the white pastors' associations, and visits should be exchanged between the denominational organizations of white and Negro pastors. At these meetings the question of family life should be among the topics of discussion and Negro pastors should be expected to give their views frankly and freely in the presence of their white co-laborers. Negro preachers have an influence over their congregations tremendously stronger than white pastors have over theirs, and this influence cannot be overlooked when corporate action is sought for the improvement of the home life.

Negro churches should stimulate greater activity in the matter of home ownership and family organization. The question of inefficiency, homelessness, non-support, desertion, divorce, remarriage without divorce and promiscuous mingling in families should be dealt with as moral problems, for they are questions of moral life just as certainly as questions of social relationship.

The remedy for the evils of divorce and desertion is to be found not in the court room, but in the cultivation of ideals and sentiments of men and women who unite to establish a home. The basis of enduring home life is found only in mutual love, respect and forbearance. Until families are based on those eternal principles, it will continue to be the common, every day thing to have family life destroyed by desertion, divorce and remarriage without divorce. Sermons upon these cardinal facts are much more needed than much of the thundering emptiness that passes for preaching in some churches.

Some Negro churches with which this writer is definitely acquainted are pursuing as wise and constructive a course as any of the churches for white people in the land. Their purpose and results ought to fire the ambition of every church for Negroes in all our cities and small towns. An expensive brick church, with pipe organ, cushioned pews, carpeted floors, and stained glass windows, offers an unsurpassed opportunity to build up the family life of its neighborhood. But when a church is located in a neighborhood where

"The filthy by-lane rings to the yell of the trampled wife,
And chalk and alum and plaster are sold to the poor for bread,
And the Spirit of Murder walks in the very means of life,"

and has no eyes to see the family degradation, no ears to hear the horrible blasphemies, and no voice to lift against the idleness, promiscuity and degeneracy rampant in its neighboring back yards, it proves, by this sign, that it is a church blind and deaf and dumb to its human responsibility. When five such churches antagonize each other in two adjoining city blocks where these family conditions are visible from every front door and every open window, it is a sign that their faith is dead, being destitute of works. In every city and town in the South we have too many elaborate churches and in their intimate neighborhood too many poverty smitten houses. It is no longer satisfying to an awakening conscience to point to the large enrollment of church members as a proof of Negro religious life; the final testimony of a people's religious stability is an aggressive spirit that captures for righteous living the high citadels of our civilization.

The gravest of all our shortcomings in our contact with Negro families is lack of faith in their possible improvement. We have not been discouraged at our failure to assist them in the attainment of better standards, because our efforts in that direction have not been especially noticeable. Neither have we, on the other hand, been particularly alarmed because, as we supposed, there exist among us large numbers of people incapable of appropriating the best gifts of our civilization. The dominant character of our attitude has been an indifference, a lack of attention to the subject that stimulated faith in it. If a Negro rises above the general level and becomes a notable figure in the life of his people, a white man is willing to take the credit for helping him to attain his success. But if he remains where the accident of birth and social heritage left him, it is usual to ascribe his backwardness to "race character." This thought was illustrated recently when the writer was following some investigations in a city where Negroes outnumbered the white people. In conversation with a white gentleman of prominence and wide influence, some of the facts concerning valuable improvements Negro families were making in their homes were brought to his attention. He replied: "I should not wonder if the white people in this city were at the bottom of it all." But when it was suggested that there were other entire streets and city blocks where his church could attempt still further improvements, he said: "Nature has not done much for the Negro; about all we can do is to let him alone." The conversation then turned again upon the evident facts of progress in Negro families, and the gentleman finally declared: "I do not know very much about the Negro, although I have lived here all my life. I have been too busy to pay much attention to him."

It is not fair to charge the white men of the South with hypocrisy or deliberate self-deception in their attitude toward the Negro. Each of the remarks quoted above find lodgment in some minds when only a certain line of facts is deemed sufficient for general conclusion. All of these sentiments may exist simultaneously in one mind without conscious error in the argument. The average man of intelligence and business success is in the position indicated by the sentiment: "I do not know much about him." All the facts, good and bad, and all the forces, progressive and degenerate, at work in the lives of our Negro neighbor have not yet come to a high light in our social mind. The average Southern white man knows the Negro who works for him well enough to call him by his first name; but where he lives, how he lives, and how his family is adjusting its activity to the highest standards are not facts he has deemed it necessary to inquire into. When he is not sure of the first name, the easy familiarity between white and Negro justifies calling him "George," and that suffices. The Negro replies in the same spirit of cordiality: "All right, Cap'n."

The sense of duty must be enlarged to include the claims of the Negro woman. The most helpless and the most neglected of all members of modern society is the woman who occupies the huts, shacks and tenements set apart for the Negro renters. For her there is no labor-saving machinery, no cultural development, no recreation, no human courtesy and kindly consideration. She is the burden bearer of both races, the drudge of her white neighbors and the toil-worn slave of her own house. She nurses the children of the white women while her own cry for attention. She washes the clothing of the white families while her own and her children's garments are habitually disregarded. She cooks and scours and sweeps and polishes, but not in her own house. The men of her race put a low estimate upon her because she toils until all her attractions are gone, but if she has a desire to adorn herself she is regarded by the white man as lawful spoil. She is worthy of honor but she receives little respect, she is entitled to the chivalry due to womanhood, but she bears shame and contempt and scorn. No standards are set for her conduct, and no categories are imperative when she is involved in them. The Negro woman bears the insults of gentlemen who do not consider their offenses a breach of gentlemanly breeding. Yet she is entitled to the courtesy and chivalry which womanhood claims as its unending heritage. Courtesy to woman is not a sentiment nor a custom. It is an attribute of character.

Negro mothers and daughters, no matter how impoverished their lives or their cultural attainments, are worthy of respect and honor. It is a grievous mistake to presume that instincts of nobility have been eradicated from the lives that perform the lowly and servile tasks of society. In the writer's presence his washerwoman was

once brutally upbraided by a white gentleman for the trivial offense of walking on the grass of his lawn. The woman's only comment upon the occurrence afterward was: "I am sorry I offended him. I guess it is just his disposition to speak as he did to me." The gentleness of that answer is proof of a disposition too delicate to return hatred for reviling.

Is it the fear of social intermingling that prevents the display of ordinary courtesy to women who are Negroes? If so, it is more to be condemned for the contrary tendency which it stimulates. Contempt for a race has never achieved racial integrity, and will not prevent in the South intermingling of the most abandoned nature. It is only through respect for personality that any attainment of progress can be attained. The most stinging rebuke that can be administered to any man is to presume that the honor of his manhood is tainted because of his reverence for womanhood however low and humble the form in which it is manifested. With three college men, the writer went on a tour of observation through the section of a city occupied by the poorer and less ambitious Negroes. The group came upon a house whose exterior indicated a peculiar degree of poverty and cheerlessness. A woman in the rear yard was very willing to talk and to answer the questions put to her. She described her incessant toil, her failure to save anything against old age, and her dependence upon the wash tub for her daily sustenance. One of the group said: "We are greatly interested in the way all our neighbors live, and if you have no objections we should like to come into your house and talk with you further on what we have seen others accomplish in their house-keeping." The woman's manner changed instantly. She replied: "I have lived here all my life and know all about you white men. Go on about your business. I am sixty-seven years old and there is nobody here but me." The blush of shame that burned to the bone that group of college men came not because of any unworthy motive which brought them to the place. They were ashamed because the conduct of the white men who had been there before them made the insinuation easy and natural.

It is a simple matter of fact that many hundreds of Negro women and girls in the South have never been spoken to by white men except in terms of indecency, and have never learned that civility and courtesy are the unfailing marks of superior culture. That there are men of highest culture and delicacy in the South is not even an open question, and they make it a point of honor to allow no exceptions to their honorable and high-minded conduct. But Negro womanhood suffers at the hands of others whose code of honor stops short at the color line.

In all that we have said touching society's Larger Responsibility, toward Negro Human Life, we have in mind the one sure foundation of all stability and progress, namely, the Bible, the Word of

God, which endures forever. Man may build a house and keep it clean, but only God can build a home, and it is only in proportion to our appreciation of the Spirit of the Living God in our relations as parents, children and citizens, only in proportion as we release the power of God in our dealings with all men that we shall establish a home competent to meet the demands of our present day civilization.

THE MINISTRY

THE CALL OF THE CHRISTIAN MINISTRY
QUALIFICATIONS OF THE MINISTER
WEAKNESSES OF THE MINISTRY
EVANGELISM

THE CALL OF THE CHRISTIAN PULPIT—AN APPEAL OF A NEGRO MINISTER TO NEGRO STUDENTS

J. W. E. BOWEN, D.D.,

Atlanta, Ga., Professor Historical Theology, and Vice-president of Gammon
Theological Seminary.

It is customary for religious writers and theological professors in discussing the "Call" to the ministry to dwell almost exclusively upon the quality of the "Call" as distinct from the call to the other forms of service. The Church dare not surrender or modify her interpretation of the uniqueness and sacredness of the Call to the Ministry, an interpretation that places this call not upon mere convictions for service, or one that seeks opportunities for personal comfort, promotion or monetary compensation. This call has a divinity in it that shapes the ends of the lives of the "Called"; it must lead to self surrender, self-emptying and possibly to self-immolation in service counting naught dear unto life that its ministry may be fulfilled.

Self-surrender is not a destruction of self; destruction is suicidal, but it is total use of self in service, an abnegation of personal comforts in the service of the Master for another. Let us turn our attention to the Call of the Christian pulpit to ascertain to whom is this call given; its purpose and to what service the call points.

The Christian pulpit stands in the highway of the Christian student, the man of brains, and beckons with outstretched hands and addresses in strong language these passers-by. The Pulpit calls for strong men; men strong in their physical make-up; strong in their intellectual cast of mind; strong in their spiritual temper.

Be not deceived, a strong man physically is not necessarily one of large bones or towering frame or iron muscle. Man-stuff is not made of flesh-and-bone stuff. The pulpit calls to the man of unbroken physical vitality, to the man who has not neglected his body or wasted his substance in riotous living. The pulpit is not a sanitarium for the decrepit or a hospital for the diseased, who are incapacitated for manual labor and who thereby seek to hide behind the sacred desk in order to receive the commiseration of unthinking men or sympathetic women. God wants the first fruits for his grace in the pulpit; first-fruits not so much in point of time, but first or best in quality.

In the next place, the call of the pulpit is directed specially to college students. The speaker is fully aware that some of the mightiest heroes of the pulpit in ancient times and in our day were

and are men who have not had college education. Moreover, I would be bold to go the length and say it is unreasonable to expect the day will ever come when all our pulpits will be filled by collegians and it is an open question whether that day should ever come. There will and should always be men who will leap from the meshes of humanity like the shaggy maned lion, and whose roaring voice under their unkempt mane will be the voice of the Master of the untutored denizens of mankind. We want them, we have them, and will always have them. But for specific reasons, I call the attention of the man of books, of letters, of science, and literature to this field of service. The pulpit calls to you because you think. The pulpit is the one imperial throne and strong men should stand therein. Let us ask the question, What are the books that the pulpit holds in its hand and offers you for study? First, the Book of God, called the Book of Revelation: Where is the interpreter that has exhausted its treasures? Is there a half-wit commentator that would risk his half-wit by affirming that his plummet has sounded its depths? To ask the question who wrote it, you will be overwhelmed by the array of historians, orators, poets, law-givers, kings, priests, artists, generals, practical men, and philosophers. The book tells its own story and it still engages the thought of the master-minds of earth.

In the second place another book is placed in the college men's hands by the pulpit. It is the book of man, the second revelation. Herein will be found every question that affects man in his civil relations. The problems of man are the problems of the pulpit. The wise and proper solution of the problems require the best brain the Church, the school, and the nation can produce. No field of human service has a greater need for large brained men, men of superior culture, and the strongest intellectuality than the Christian pulpit. Just at this point, we may affirm also that no field of service for humanity has so large a proportion of the best-brained, broadly-cultured leaders and thinkers, as the Christian pulpit. It may be further declared that no field offers broader opportunities for real, fruitful service than the one presented by the pulpit. Perhaps there is but one word in the English language that can epitomize its work and that word is *Service*, writ large throughout its domain.

The great Teacher has set in unmistakable terms the supreme function of the ministry in words illustrated and buttressed by his own deeds. The place of chieftaincy is determined by the quality of service. "Whosoever will be Chief among you, let him be your Servant"; and the commentary upon these words follows: "The Son of man came not to be ministered unto, but to minister," even to the limit of giving his life, "a ransom for many."

The multiplied opportunities for service in our day cannot be enumerated. Society is to be rejuvenated and man is to be regener-

ated. The whole body, civic, social, intellectual, demand the concentrated and consecrated effort of well trained man. The welfare of the whole man must be considered.

Once upon a time, it was thought the whole duty of the minister ended when he got men and women converted. It is now recognized that the work of conversion or regeneration has but begun when men and women are brought into the church. The profession of faith is only the beginning of life and it is not the chief business of the minister to get men ready to leave the world, but to build them up by training and culture that these very men and women may bring the Kingdom of God down from heaven. The undertaker deals with dead men, the minister's business is to deal with life for the prevention of death.

What shall we say of the call to duty sounded forth by the Christian pulpit to young, educated Christian Negro students? It is not possible that we go wide of the mark in saying to these young men that a Kingdom awaits your coming. A race such as is the Negro race in its docility, its cry for leaders, its offer of life to leaders, its high estimate of the ministry and the fruitage of unstinted service, has never appeared in history prior to this time. It is true that the ministry of this race rarely becomes rich from a financial point of view; but what ministry does? Does a man's life consist in the things he possesseth? Or will man of brains and consecration and power sell his life for thirty pieces of silver? Is there nothing higher, larger and more enduring to strive for than a gold eagle or an automobile? The Negro race says to you young men of physical strength, of college training, of large culture, "Silver and gold have I none, but such as I have give I unto thee." The opportunity to rescue a race and build it should not be turned aside by thinkers. Moreover, we must bear in mind that this is the work of black men and if you men will listen upon your knees to the pathetic call of this yearning, hungering people you will hear the words of the mighty Bishop of the Crusades, "*Deus Vult.*" A failure at this point will be more than an individual failure, it will be a race failure.

Moreover, the duty to serve is measured by the power to serve and the call to serve is in the power to serve. No man liveth unto himself and it is an open question whether a young man who has been given the best training, has a right to consider personal needs and honors in a place of service. The man who has read the story of Livingstone fails to get the heart of the African hero who sees only the worldly honors that came to him or who misinterprets that burning zeal that drove him to his dying hour in Illala as a thirst for fame. The words of the Christ on finding one's life in sacrifice have no more significant illustration outside his own inimitable life than is seen in the life of this African traveler, discoverer and hero, the still living Livingstone.

But a final word may rightly be given to you men of to-morrow by calling your attention to another qualification called for by the Christian pulpit. Superb physical culture and unlimited literary furnishings to the limit of dialectics remain idols of the den and of the library, and are thereby unfitted for the ministrations of the sacred pulpit, until touched and sanctified by a consecration born from above whose daily cry is, "Woe is me if I preach not." The Negro race is not in need of a muscular Christianity, nor a literary Christianity, nor even an artistic Christianity. What we need is a spiritually dynamic Christianity that knows and seeks absolutely nothing among men except their complete regeneration from all the sins that mar, blur, tarnish the divinity within and that weaken, corrupt or destroy the Kingdom of God in human society. Pure literature is ineffectual as a regenerative power except as it is shot through and through with the spirit of divine service.

But finally I dare not attempt to mislead you. If you have brawn and brain, you have made a good beginning; but these are inadequate to the final work. Pugilism requires brain and skill; philosophy, science and literature require brain, culture, taste, and a discriminating knowledge. The pulpit calls for strong muscles, large brain, clear vision, but as a "sine qua non," a consecrated spirit to serve. None else need apply. You men of to-morrow have a kingdom awaiting and I pray that some of the strongest men will enter.

QUALIFICATIONS OF THE MINISTER

ROBERT E. JONES, D.D.

Editor, Southwestern Christian Advocate.

THE qualifications of the minister are determined by the task which faces him; upon no ministry ever fell a heavier burden than that which has fallen upon the Negro ministry whose task it is to take a race in the making and give to it a true interpretation of the Christ life and of the New Testament idea of living and to relate the whole life of the race to Christ and His Word. The Negro minister is to awaken in his race an ethical conscience, a fine sense of moral action and a steadiness of purpose in all things that concern individual and social righteousness. Here is a task that is worthy of the best effort of the picked men of the race.

The most inviting field to-day for the educated Negro of good sense and poise is the ministry. It offers a larger confidence of the people, a larger return for energy expended, a warmer appreciation on the part of those served and even a fair financial remuneration. The latter, of course, is the lowest consideration, but it should not be forgotten that there are pulpits in all Negro denomi-

nations calling for strong men who would be at least comfortably provided for.

Without controverting the idea of a call to preach, no man should refuse to enter the ministry who sees the appalling need and is conscious of a reasonable ability to serve. There is the need. The field is white with harvest and where are the reapers?

I want to name briefly some of the qualifications of the minister. They are not necessarily given in logical order nor do I intend to name all the qualifications. There are some qualifications which are so fundamental that they need not be discussed.

First: Passion for children. It is sad comment upon our church work that our Sunday Schools are comparatively weak. The average enrollment among our Sunday Schools in Negro churches is about half of the church membership, whereas the normal church should have an enrollment equal to or in excess of the church membership. This is due to the lack, on the part of the minister, of an appreciation of the value of child life.

One of the most gratifying prospects in the programme of the Christian Church to-day is that gradually the proper emphasis is being placed upon the importance of the child and its relation to world evangelization. In the light of the clearness of Christ's teaching on this subject it is strange that the ministry for so many centuries has shifted the greater emphasis to the ideal of reforming and Christianizing the adult.

This fact has been especially significant as the Church has gone forth to do missionary work. The teaching and training of the children have been found well nigh indispensable to the planting of Christianity and to the progress and development of Christianity in the missionary fields. In fact, men of thought and of vision are beginning to see that the ideal way of evangelizing the world is to conserve the youth of the land in the Church — to keep the children from the snares of the world, and at the same time to keep the Church rejuvenated with the ardor, enthusiasm and vigor of young, gleeful, bubbling life. Write it down strong in the qualifications of the minister that he must know child life and be prepared to handle it.

Second: He must have reasonable ability as a business man. He must be able to handle the finances of the Church honestly and carefully. Many a man who has had good intentions has wrecked his ministry because of his lack of knowledge of the ordinary business methods.

Third: He must have ability to direct the social and civic activities of his parishioners. The Church more and more must express itself in every-day life and must make itself felt in all the affairs of men. The minister must be the directing force of his people in all social movements.

Fourth: He must be resourceful and tactful in handling inter-

racial relations. One of the finest things to be done by the Negro minister is in promoting good will and good fellowship between the races. This task looms large in its possibilities for good in promoting better schools, better home life and better churches. The tactful and resourceful minister is an actual necessity and when the individual preacher lacks this quality, the progress of the kingdom is retarded. As the races come together they will find a basis for mutual understanding and coöperation. The races come in contact with each other for the most part in the lower elements — in the slums, in the saloons, in the dregs of society. The better element of white people know very little about the better element of Negroes. They know relatively little about the Negro homes of culture and refinement, where art is admired, where the family life is a charm. The reason for this is at hand. The white people, for the most part, come in contact with the domestic class of colored people. The upper class of colored people, who have a reasonable income from business or professional life or otherwise, have no need to come in contact with the better class of white people.

The function of the minister in bringing these two elements into a relation of mutual respect and confidence must not be overlooked.

Fifth: The qualified minister must be of good moral character — I mean by moral character, right living. The minister's tremendous influence makes it imperative upon him to live a clean white life, above reproach, above suspicion. But I refer to moral character more particularly in the sense of integrity on moral issues. The minister must not be a negative or passive quantity when moral questions are up. He must be a positive force always on the side of right. The community expects the minister to declare himself strongly when great questions are at stake; when he does not do so, he weakens the moral fiber of his parish. The moral battle is the Negro's great battle. The world has been convinced that he has muscle and brain but the world is yet a bit skeptical of the Negro's moral stamina. Here is an undisputed field of leadership for the Negro minister.

Sixth: The qualified minister must completely abandon himself for Christ's sake. "Whosoever will save his life shall lose it and whosoever shall lose his life for my sake shall find it." This principle announced by the Master is a fine programme for life. It is the best possible programme for the politician. It is a principle that makes patriots who are willing to die rather than cowards who would surrender. It is all that is good and best in Sociology; it is the one imperial programme for the minister.

Seventh: The minister must relate the whole gospel to the whole man. I am not clear on the institutional church as it is sometimes operated but I am clear that the minister must be concerned about

his people more than two hours on the Sabbath in the morning and evening services and one hour in the mid-week prayer services. He must be concerned about his people in every work hour of the week if not indeed concerned about the hours of rest at night. The preacher must be able to sympathetically fit himself into the life of the community in all of its phases. I heard it said recently that the average minister was powerless in shop-meetings. But the present-day minister must know the shop, the language of the shop, the life of the shop. The country preacher must know rural life. He must know the farm, soil, birds, flowers and live-stock so that he may interpret the gospel to his people in terms that will grip and stick.

Eighth: The qualified Negro preacher must be the medium between the hilarious emotionalism of his fathers and the cold intellectualism of his teachers.

Of course, the minister must be intellectually equipped. That is, he must be trained to think consecutively and consistently, and in this training of the minister he is to have the best that is to be gotten. Not that he should be stuffed with dead languages but he should deal in his preparation with the living, vital issues of life based upon doctrine and history. More than all, he should know his Bible thoroughly. I mean he should know his English Bible so that he can quote Scripture correctly and pertinently and therefore forcefully. Much could be said on this point, but to sum it up, the minister must be one of the outstanding thinkers of his community.

Above all, the minister must have spiritual equipment. He must tarry at Jerusalem until he gets baptism from on high. There must be a union of the human and divine life. Christ must dwell in him; for apart from Christ, he can do nothing. This spiritual element augments and makes vital every other equipment and without the spiritual element every other equipment fails.

Thus equipped the minister must be a soul saver. The minister is credentialed by his ability to lead men to Christ and to lead men to Christ is the greatest task of the Church; all things else are subsidiary thereto and should aid to that end. A man who cannot lead other men to Christ has no business in the Christian ministry. The minister who employs professional evangelists loses one of the strongest ties by which he can link himself with his people.

Finally, the Negro race with its spiritual temperament; with a voice unmatched by any other race for music, strength, and range; with native oratorical passion; with apocalyptic imagination, should produce great preachers who would cope with the world's best. As a race, we have not yet produced our outstanding preacher as we have our educator, orator, artist and poet.

May not that preacher be in the making at this Convention?

PRESENT WEAKNESSES OF THE NEGRO MINISTRY
SQUARELY FACED

BISHOP WILBUR P. THIRKIELD, LL.D.,

New Orleans, La.

STARTING without two positive inheritances from two centuries of slavery—the English language and the Christian religion—without which the achievements of the Christian Church among American Negroes never could have been chronicled, the ministry of the South among the colored people has reared the fabric of vigorous and aggressive church organizations, that take their recognized place beside other great Christian bodies of the nation. That this is an achievement without parallel must be granted when we consider it as the work of a people whose executive talents had never been developed; a people who never were trained to plan work, or to establish institutions. Though there were models, yet the executive and administrative talent brought into exercise in the organization of churches among the colored people of the South, furnish an achievement unprecedented so early in the history of any race. More than 37,000 church buildings with nearly four million members stand as a testimony to the success and permanency of this work. The aggregate value of church property in churches and parsonages is more than \$57,000,000 (Census Bureau 1906, \$56,636,159).

Not the least among the achievements of the ministry among the Freedmen is the conservation of the religious life of the people during this formative period, when through them light was brought to those who were literally sitting in the region of darkness and of the shadow of death. Though naturally religious, yet without the ministry and the services of public worship conducted in the name of the Christian religion, the innate religious impulses of the people would have found expression in debasing forms of religious devotion, and in some places would have degenerated into mere fetish worship, or the following of false Christs. Their sensuous natures would have run riot in surrender to voodoo incantations and debasing worship of "King Solomons" and the "Queens of Sheba," as was the case a few years ago in Liberty County, Georgia. Take it all in all, this spiritual work in preserving the form and vitality of the Christian religion among a people just emerged from slavery, is one of the miracles of modern Christianity.

Now this work was done largely by an ignorant ministry; by men thrust into the sacred office through the necessity of circumstances; by men with inadequate conceptions of the demands of the ministry; by men with low ideals of life and often false ideas of religion, with crude notions of morality, in the Church and

family, inherited from early conditions. That this general description of the early ministry admits of exceptions goes without saying. There were scores and hundreds of thoughtful, intelligent, consecrated men who preached and wrought mightily for God; men worthy a place among the saints and confessors of all ages. Well do thousands of these devout and godly people in the ministry and laity, deserve the tribute to their religious life so eloquently given by Bishop Atticus G. Haygood:

"I have seen the Negroes in all their religious moods, in their most death-like trances and in their wildest outbursts of excitement. I have preached to them in town and city and on the plantations. I have been their pastor, have led their class and prayer meetings, conducted their love feasts, baptized their children, and buried their dead. In the reality of religion among them I have most entire confidence, nor can I ever doubt it while religion is a reality to me."

Amid danger and often privation these early preachers of the race labored on. They builded better than they knew. Noble men! God honors them. We should revere them. A race should arise and call them blessed. They have toiled down in the dark places, laying the foundations on which have been reared the splendid superstructure of to-day, made possible alone by their sacrifice and devotion.

Their mission, however, let it be remembered, was to a people weak, ignorant, degraded in body, mind and spirit; people who in slavery had followed their inborn tendencies to religious worship, often led, we must gratefully add, by godly ministers and devout women who gave themselves sincerely to their instruction; people who from inherited disposition and training were easily influenced and led. Set free, they flocked to the Church. They had no other place to go. No matter who the minister or what the ministration at her altars, the Church was crowded. They sat patiently under a ministry, in general, rude, ignorant, boisterous. They listened and shouted under preaching that often was a combination of mere sound and fury. They did not care for thought of the connected discourse. They had never been trained to think. They gave generously for the support of the ministry and of the Church. They had never been taught to save. The Church was all in all to them, the center of their social, educational and political, as well as their religious life.

But the ministry of to-day faces new conditions. A changed people confronts it. *Freed-men* from slavery are almost wholly passed away. Born *Free-men* and their children, trained under our free institutions, educated by an outlay of hundreds of millions of Northern and Southern money, are to the front. The Negro has been given a chance, never before given to any destitute race in all history, and he has shown his native worth by taking that chance.

Schools have been opened, and he has been to school. Twenty thousand are to-day in the higher schools and colleges established by Northern benevolence. Several noble institutions have been opened by denominations of colored people. And we must gratefully recognize the fact that the Southern people are gradually taking hold, also. At Paine and Lane Institutes and Tuscaloosa Seminary the noblest talent of the Church is giving itself with devotion to this work.

More than two-thirds of the race read. The school teacher is abroad in the land. Thirst for knowledge is quickened. In keen desire and sacrifice for an education the race, it is often affirmed, surpasses the whites. The school teacher is becoming the oracle in a thousand centers. The educated physician claims respect because of his skill and learning. The public lecturer is on the platform among the people. The farmers' conference is awakening the farmers to thought. The newspaper comes by daily mail, to his door. Civilization is working tremendous changes. Comfortable homes attract. Places of amusement are open. Money for travel seems plenty. The people read. They think. The world of literature, good and bad, is open to them. The Sunday newspaper is a temptation. The Church is no longer the only center of attraction. The voice of the minister is no longer the voice of God. New centers of thought and life are forming.

The fact for the ministry of to-day to face, is this — **THE CHURCH HAS RIVALS.** It no longer is supreme in the thought and affection of the people merely because it is the Church. It must prove by its works, its right of existence as a divine institution. The Church of to-day must by its spiritual power and moral leadership establish its claim to the credence and devotion of thoughtful, pure and aspiring men and women, or lose its supreme place in the thought and life of the Negro race.

The ministry of to-day is confronted by problems that it must meet, grapple with, and provide for, or else the utter desolation and ruin of many churches shall result.

1. The first weakness that amounts to a problem is, with the type of ministerial force now available, to hold the rising generation to the Church.

A ministry such as availed for the religious leadership of the past generation, struggling up from the darkness of slavery, will not answer the demands of a race of free men that has been to school, that knows, that thinks, and aspires.

The Bible is no longer a sealed book. The day school and Sunday school have opened the Word to them. They have learned. They think. They demand a ministry that knows and thinks, and that by its virtue and intelligence commands their respect.

The forces that lead must work from above downward. The minister must now sustain the pulpit and not depend on the pulpit

to sustain him. A pulpit surmounted by a black suit, buttoned up in front, embellished with a white neck-tie, concealing ignorance and sanctioning, by their sacred associations, ranting and religiosity in the name of religion, will no longer command the awe or even the respect of the young free men and free women of to-day. With their thinking minds, their knowledge of the Word, their awakening conscience, their loftier ideals of righteousness, their thirsting after the truth,—the question arises to the solemnity of a problem,—*How are we to hold this rising generation to the Church?* The answer is clear. Only through a trained and consecrated ministry capable of leadership, can the demands of the Church of to-day be met. The true statement of the question is not, The ministry and the Freedmen of yesterday; but, The ministry and the Freemen of to-day and to-morrow.

2. Another weakness that confronts the Negro ministry, as it enters this second half-century, is the lack of men who have the qualities of leadership to meet the demands for the civil, moral and social reforms that in State and church are bound to come, and that demand a Christian leadership. This leadership is now largely in the hands of the ministry. To hold this leadership demands a ministry that proves by its masterful grip and its brave treatment of all questions that make for the civil, educational, industrial, and moral uplift of the people its *right* to leadership. In social upheavals and reformatations,—in the righting of the wrongs of the masses, how often has history witnessed an infidel leadership assuming control and direction. Observe Tom Paine and French infidelity in the American Revolution. The ministry because it lagged in the beginnings of the anti-slavery movement, was placed in a position of weakness, that through the years it has been trying to explain away.

The reforms now needed, and that through an aggressive and alert ministry may come in peace, must find origin in the Gospel; but in a Gospel interpreted and enforced by educated, catholic brain, reaching not the few, but the masses of both races.

History teaches that if the ministry does not grasp its natural right of leadership, infidelity will take up the ideas of reform, vitalized as they are by Christian truth, and lead the clergy in the enforcement of their bearings on social and racial questions. The Church from its conferences and Christian schools must throw out among the unredeemed, ignorant and often vicious masses of the South these agencies of redemption. The Negro has ever looked to the ministry, white and colored, for guidance, and to God's word for the principles of redress. Often when he has asked for bread he has received a stone. Many now begin to doubt the Bible and to scout the ministry. Infidels are beginning to harangue the ignorant multitudes. Socialistic agnostics are sure to have their day. A sad day for the Church and for humanity when

popular liberty and the redemption of a people from inhumanity and wrong fall to the leadership of skeptics.

3. Another weakness revealed in the effort of the ministry to elevate the Negro masses is the lack of men of ability and worth, with the enthusiasm of humanity and the self-forgetting devotion to Christ, that will carry them into the darkest places of the South. Stanley has given us a thrilling picture of darkest Africa and the way out. Let us realize that we have a darkest Africa in America: — in the bayous of Louisiana; the rice swamps and turpentine camps of the coast; in the deltas of the Mississippi, and the vast dark stretches of Arkansas. Job describes these regions well: "A land of darkness as darkness itself, and of the shadow of death; without any order and where the light is darkness." The cry of help has in it the undertone of despair. Who will arise to go? Who should go? Not weak and unequipped ministers and local preachers, but the most virile, courageous and best equipped men of the race.

4. Undue emphasis on the emotional in religion as compared with the ethical and rational is a vital weakness. A pamphlet issued by the Baptist Home Mission Board several years ago, and approved by ten leading Negro Baptist preachers in ten Southern states, asserts that less than one hundred Negro Baptist ministers out of ten thousand ever had a full college and theological course. "It may be safely said," continues this pamphlet, "that two-thirds of the preaching is of the crudest character, emotional, hortatory, imaginative, visionary, abounding in misconceptions of Scripture, the close of the sermon being delivered with powerful intonations and gesticulations to arouse the audience to a high pitch of excitement, which both preacher and people regard as indispensable to a 'good meeting.'"

I have known young ministers who have had the best training of our schools to surrender to lower standards of an ignorant people, and weakly appeal to the emotional because it gave apparent satisfaction and temporary success, especially increasing the collection. The emotional powers of the race are an asset of incalculable power in the religion of the Negro. To turn emotional gifts into channels of service and sacrifice — this makes them permanent for power and progress.

5. The Negro is apparently by nature and definitely by training Protestant. No doubt you share with me the conviction that the larger interests of the Kingdom of God may be served by holding him to this faith. The Negro ministry is sure to face in the near future the strong, aggressive priesthood of the Catholic church, supported by trained sisters of charity and the organized social interests of that great church. A weak, poorly equipped Protestant ministry cannot meet the situation.

Miss Drexel, with a fine spirit of consecration, has given her life

and her millions to this work. Negro Catholics are increasing not only in the city, but in the rural districts.

6. The weaknesses of the ministry center around two chief points, immorality and ignorance. The first and most vital relates to the morality of the clergy.

As compared with moral standards of the last generation the change for the better has been marked. There is ground for genuine encouragement. Higher standards and nobler ideals, in general, prevail. Yet representative men of all churches to-day lament over the immorality of many ministers, who use the livery of the court of heaven to serve the devil in. It is charged that men of notoriously unclean lives, yet of brilliant talents, are, after flagrant lapses and a brief season of repentance, continued in the sacred office. It is also charged that men guilty of immorality and crime, that ruin lives and blast homes, are hurried from State to State out of the reach of public sentiment, with ministerial orders retained in their pockets. The ease with which discredited preachers of one denomination pass to another, with full recognition of orders, is not only a weakness but a scandal to religion and to church order and discipline.

However, the standard is lifting. There is no reason for despair. The improvement has been vast when we compare the present with past history, and recognize the influences and habits and conditions that obtained in the pit of slavery from which a race was digged. The membership now begins to demand a purer and more intelligent ministry. On this there is large hope.

7. Undue emphasis on money among the people now getting ideas of providence, thrift and saving is a source of weakness. There is no question that a disproportionate place is given to finances in the Church service. This is often the outcome of expensive churches that are out of all proportion to the financial ability of the people.

It is a sad situation for an aspiring people to go from farm and shop and hard work to the Church and get little or nothing excepting a chance to give to a collection and listen to prolonged harangues on giving.

The influence of many ministers is being undermined, and is often destroyed by their accepting official position and leadership in secret orders. The orders themselves are weakening the Church because they demand and receive from thousands of church members a loyalty and devotion beyond that which the Church receives. Again, the financial support of these orders often takes precedence of the claims of the Church. Where there is a financial collapse, as is often the case, in these orders of which ministers are chief officers, confidence in the ministry and in the Church is often undermined and even destroyed.

It is affirmed by those who should know, that ministers in various

secret societies, in sworn secrecy shield each other from punishment for evil doing, exalting secret oaths above the voice of the Church. Even the *Southern Christian Recorder* has stated "that men are afraid to speak out their sentiments in some conferences. Rings and secret signs control some conferences instead of God and the Bible."

8. Lack of leadership is also evident in meeting the modern social problems that now confront the more intelligent and prosperous of the Negro race. Too few are equipped for the broader social service of the Church. The pulpit and its administrations are too often divorced from the daily life of the people, touching life at only one point. The Church and its ministry in every community should mean better homes, better farms, better schools, and an enriched life.

Burdens should be lifted from the poor and unfortunate. Consecrated and trained laymen should be led in looking after prisoners in the jail, the sick, the oppressed, the poor. Modern socialism is a danger to a people whose faith is largely traditional.

9. Lack of business equipment in the ministry leads to slackness and often utter failure in the keeping of the records of the Church. I have found in conferences that over one-half of the churches had no well-kept records, and often, no records at all. This weakness extends to the financial records, and is often the occasion of needless debts and even the loss of church property.

10. A recognized leader with whom I have consulted is convinced that the independent church, governed entirely by the local body, is often of little help to the race, especially where ignorance and low moral standards prevail in a community. He writes: "There is no restraint whatever on the man who holds such credentials. So long as he can have a following of a dozen or more members he is a preacher in good standing, and in a measure can force association with others, for he is just as much a preacher as any preacher who may be affiliated with the State or national association. It is simply a case of too much democracy for a growing people."

A practical movement for federation and denominational coöperation would give strength to the Church, and relief to an overburdened people in thousands of towns.

11. A weakness that we can but view with alarm is the lack of capable candidates for the ministry. Forty years ago the ministry commanded the choicest men in the schools. Now, with higher standards of entrance, the medical schools are crowded, while comparatively few are in the theological seminaries. At Meharry Medical College the attendance is about 600, while in Gammon Theological Seminary with an endowment and equipment of over \$600,000 it is less than 100. The same disproportion prevails in the Howard University School of Medicine and the School of Theology.

At Richmond, the chief school of the Baptists, there are also less than 100 theological students. Out of 10,000 ministers in that church there are, according to official records, only about 500 students for the ministry.

Dr. Kelly Miller has stated that the tendency is away from the ministry "on the part of the Negro youth with splendid educational equipment. During the past twenty-five years the colored public schools of Washington have not furnished half a dozen candidates for the ministry out of the several thousands who have completed the high school course in that town." "I do not now recall," he states, "a Negro graduate from a Northern college in the past ten years who has entered upon the sacred office." He adds, "This indifference or neglect is due to the natural feeling which the educated man has towards too close affiliation with the more ignorant body of the clergy now filling these stations."

It is not encouraging when at an annual conference thirteen men are recommended by a committee for entrance, and after examination before the conference, all but two were found to be disqualified. Yet without close oversight nearly all of these candidates would have been admitted.

It is the conviction of those with whom I have consulted, that the ministry is not keeping pace with the advance among the rank and file of the people. That the medical profession, in intelligence and general equipment, ranks far above the ministry.

This subject was assigned to me by your committee, and I have spoken frankly. These weaknesses I have set forth should to you constitute both a call and a challenge:—a call to heroic and self-sacrificing service,—a challenge to undertake great adventures for God.

Here on this mount of transfiguration are four hundred of the picked young men and women of the Negro race. May you here lose sight of self and "see Jesus only"! Go with him down to the foot of this mount of privilege and of vision. Go down among the halt, the blind, the paralytic. Go with a gospel of hope and a hand with the heart of Christ in it,—to uplift, to heal and to redeem. "Humble yourself in the mighty hand of God, and He will exalt you."

EVANGELISM

BISHOP GEO. W. CLINTON,

Charlotte, N. C., Bishop in the African Methodist Episcopal Zion Church.

WHAT is Evangelism? What has it to do with a meeting in which young men and young women have gathered for conference, instruction and inspiration? In what respects will a discussion of this great old-fashioned religious subject prove of benefit to the

young men and young women here assembled, and what use can they make of the lessons they may learn, the suggestions they may receive, and the inspiration they may get that will make them more effective workers in the service of our Lord and Master, in the labors among their fellows, in fulfilling the great mission of life?

These are some of the questions that came to me when I began to consider whether I should accept the invitation which Dr. Mott so kindly sent me a number of days ago. The thought which came to me while pondering these questions will furnish what I shall say to you at this hour.

What then is Evangelism? Evangelism is a live message sent from God by a live messenger born of God commissioned by the Lord Jesus Christ to go out in search of individuals many or few for the purpose of leading them to Christ.

The important factor in Evangelism is the message. The effectiveness and promptness with which this message will become a savor of life unto those to whom it is carried, will largely depend upon the messenger.

Every man, every woman, every individual whose heart is touched by the power of the Holy Ghost, whose life has undergone that change which is called regeneration or the new birth, should feel himself duty bound to promote the cause of Evangelism.

While Evangelism may and should produce revivalism, Evangelism is more far-reaching and abiding than revivalism. Revivalism is the occasional movement for soul saving, while Evangelism does not limit itself to any period. It overlooks numbers and regards the individual as no less deserving of earnest endeavor than the multitude.

There is no fact that should be brought home to the Church with greater emphasis than the fact that Evangelism is the one indispensable mission of the Christian Church and that when this ceases to be true, the Church will not only lose power and efficiency as a soul-saving agency, but it will depart from the one apostolic custom of which all branches of the Christian Church can be proud.

Whatever effort or endeavor results in persuading the unsaved to surrender their lives to Christ and become consecrated to His service is Evangelism—whether that effort is the persuading of one person, as was the case with Andrew who told his brother Simon about the Saviour and brought him to the Messiah, or the powerful gospel message of Simon Peter compelling three thousand souls to throw off the yoke of sin and enlist in the service of Christ.

The need of Evangelism was never greater than now, and I believe I speak conservatively when I assert that never in the history of the country, perhaps never in the history of the world, were men more willing and ready to hear and heed the appeals of Evangelism.

The demand is not confined to men in the ministry, nor men and women who have been promoted to leadership in the Christian Church; it reaches everyone who has been raised from the death of sin unto the life of righteousness, and to whom has been given the command,—“let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.” This is an age when the duty of Christian stewardship needs to be emphasized as never before. The pastor in the pulpit, officers intrusted with managing the affairs of the Church, members who co-operate in the work of the Church, that it may be a life-saving agency in the world; young men and young women who have become acquainted with the Lord, and whose minds are being cultured to fit them for better and larger service, should realize their responsibility in the great work of winning men and women to Christ, and should not hesitate to draw upon the great source of power—the Holy Spirit—who alone can give them success in this holy mission. It seems to me that the one question that should be especially emphasized on such an occasion as this is: “What is needed to make one efficient in promoting Evangelism and what are the chief factors to be employed by those who are thus equipped?”

To my mind the one chief need is unswerving loyalty to Jesus Christ, and thorough consecration to a life of service in promoting His cause among men.

A man who has given allegiance to Christ and who has enlisted in the cause of Christian service would not, must not be satisfied until he has sought and gained special power for service, and until he gets in the habit of using that power to have others know and enjoy his experience.

The great factor to be employed is the Word of God with special emphasis upon the great doctrines of Christianity and personal experience which gives a power and enthusiasm to the worker and force to his message.

We come to the three main factors to be considered with regard to Evangelism, namely: the Message or the Word of God, the people who need the message, and the messenger. The Bible, the Message or the Word of God, demands and deserves the special, careful, prayerful, regular and systematic study, for the Word of God is the instrument of warfare of the apostle of Evangelism. It is the instrument quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow—a discernor of the very thoughts and intents of the heart. It is the Christian's arsenal holding his shot and shell, holding his powder ever dry, needing but a spark from the Holy Ghost to bombard and annihilate the strongest citadel of the enemy of mankind. It is his electric wire whose lightest touch can explode God's well-laid submarine mines,

able in any instant to sink every fleet of Satan. It is his dynamo of inexhaustible energy that can at the command "Come forth" send back the blood afresh and young, tingling through the veins and arteries of a paralyzed old man, or revive once more the young man of Nain, or the young woman of Jairus' household, or even a Lazarus four days, or four years, or four centuries, or four thousand years dead in sin. It is the good news, the Gospel, the glad tidings that cause the lame to leap for joy, the blind to see world-startling visions, the deaf to hear symphonies undreamed of by Mozart, or Handel or Beethoven, and the dumb to sing of grace. It is the magnetic star whose station is Calvary—blood-stained Calvary—where once stood a shameful cross now transfigured and drawing unto it all men, all nations and tongues of all climes and colors and creeds. It is the same old, old story ever new,—the story of a lost soul, a lost world that may repent, believe and be saved. Do you know that Book? do you like it? do you love it? Is it your daily regular, special, constant and abiding companion?

The object of evangelism is the world, the every one, the single individual, the world of men,—a vast field already white unto the harvest. No age in the history of the world has been more ready, hungering and thirsting, nay dying, for a look at the cross than the present age. Physical troubles, intellectual troubles, moral and spiritual troubles, have turned the world unto a hart panting for the satisfying brooks of the gospel. Every day, everywhere, at the fireside, on the mart, in the city and in the country, in books and magazines, in song and story, comes the cry: "Come over to Macedonia and help us."

The instrument, the scythe of the reaper, is sharp and ready, the field white unto the harvest, and the Master willing and anxious for the work to be done. What then is the trouble? It is the trouble of the scarcity of laborers, of the unpreparedness of the laborers, of the lack of vision of those who should be laborers. And this question comes home to the young men and young women of the schools with special and peculiar emphasis.

When the beloved Apostle John wrote: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one," he gave the whole situation in a nutshell. He put a wonderful responsibility upon youth. What are the elements of strength? Only three: Faith, Hope and Love. What this age needs is Faith; faith in ourselves and the wonderful possibilities made by Christ's visit on earth; faith in the world; faith in God; faith flung out in grand and glorious visions; faith like that which turned China, but a few years ago the Gibraltar against Christianity, into a Republic with sixty per cent. of her government officials Christians; faith that Russia, cruel Russia, will in a decade be turned completely around; faith that Africa, bleeding Africa, waiting Africa, can be redeemed

in a lifetime; faith that soon the kingdoms of this world will become the kingdoms of our Lord and His Christ: faith that human nature is capable of attaining unto the likeness of the Master — God give us such faith!

Let me emphasize this last thought. By attaining unto the likeness of the Master I mean to infer that the life, the personal life of an evangelist, of any individual Christian, counts for more than all the creeds of a whole church to a dying community. You all have doubtless heard of Stanley's commission to find the lost Livingstone. Before the great scientist left civilization for dark Africa, he was a disbeliever and made an open boast of it in England. He left for Africa, met Livingstone and lived with him for a short while. Livingstone preached no gospel to him by word of mouth. It is doubtful if Stanley ever heard Livingstone preach, but when he left Livingstone, Stanley was a changed man. Stanley went to find Livingstone and he found Christ.

Then have faith not alone in God, but also in ourselves that each of us can reveal the living Christ.

Hope comes naturally with such a faith, hope that wrong will soon turn to right, that the darkest part of the night is just before the dawn. This element of strength helps us to follow in the wake of the vision splendid. It makes us, in the language of Paul, not disobedient to the holy vision. Oh, the pity of it! the tragedy of it all! Communities are dying, cities sinking deeper and deeper, and countries groveling in sin and superstition because some young man, some young woman is weak, tragically weak, cowardly weak, and will not dare to be loyal to the heavenly vision.

When Christ Jesus called forth Lazarus from the tomb, the dead man stood before him, bound hand and foot with grave clothes, and his face was bound about with a napkin. But notice the next order: "Loose him and let him go." Not simply "Loose him," but also "let him go." Therein is the other element of strength and that is Love, or Charity or Service — call it by any name. You must go, you must do service. The only vital way, the only effective way, Love exhibits herself is in service. There may be service without Love, but there can be no true love without service or charity.

Of what use is a nation's army and navy, if when needed they cannot serve? Of what use is a man's wealth if it can do him no service? Of what use is anything, anywhere, any time, if it is of no service? It is not enough to sing:

"Jesus shall reign where'er the Sun
Doth his successive journeys run."

We must hearken also to the command:

"Go, labor on, spend and be spent,
Thy joy to do the Father's will;

It is the way the Master went;
Should not the servant tread it still?

Go, labor on, 'tis not for naught;
Thine earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not;
The Master praises,— what are men?

Toil on, faint not, keep watch and pray!
Be wise the erring soul to win,
Go forth into the world's highway;
Compel the wanderer to come in.

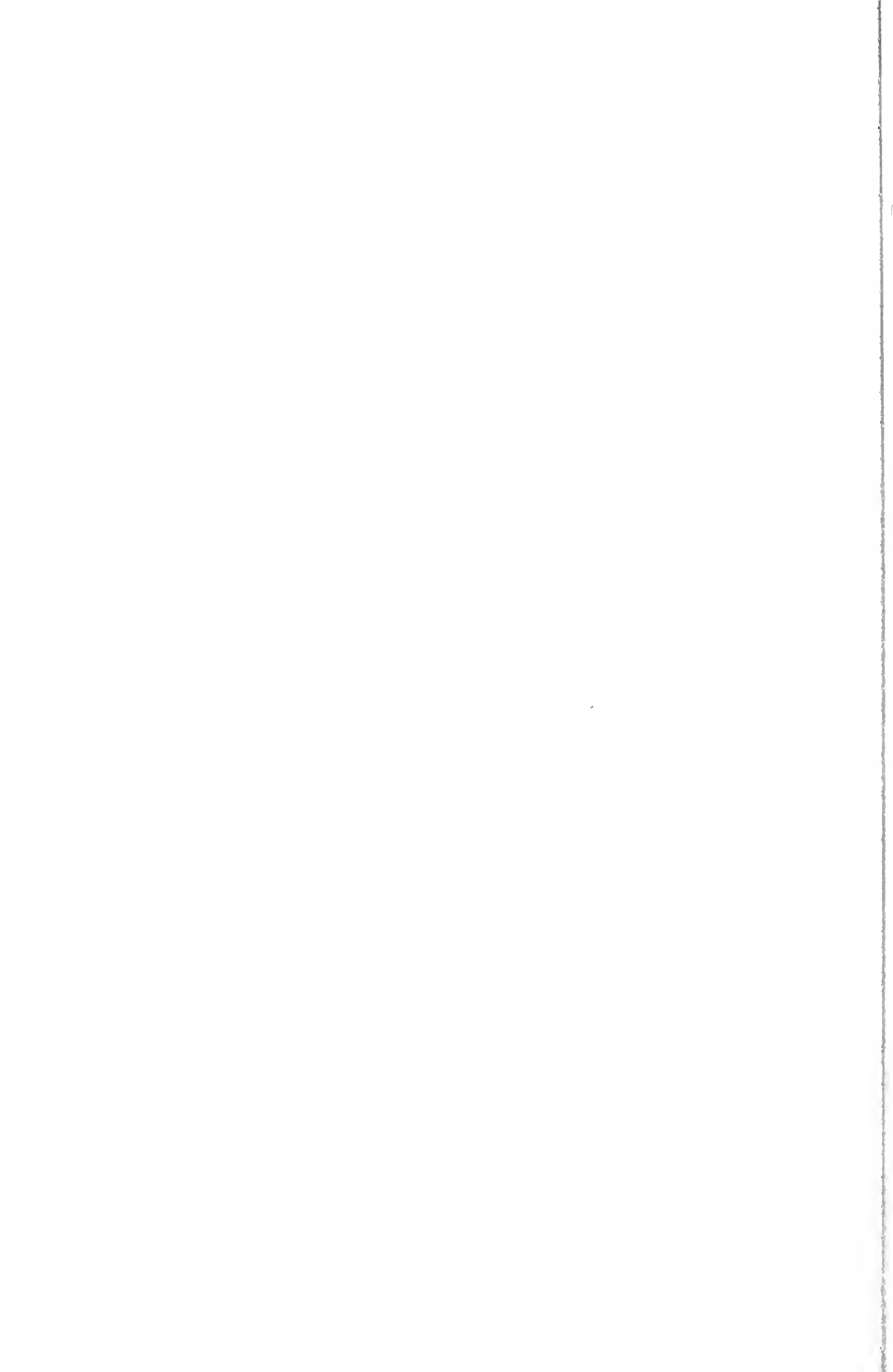
Toil on, and in thy toil rejoice,
For toil comes rest, for exile home;
Soon shalt thou hear the Bridegroom's voice,
The midnight peal, 'Behold I come.'"

AFRICA AS A MISSION FIELD

THE CONTINENT OF AFRICA

RESPONSES TO THE GOSPEL IN AFRICA

DEBT AND RESPONSIBILITY OF THE AMERICAN NEGRO



THE CONTINENT OF AFRICA

BISHOP J. C. HARTZELL

Of the Methodist Episcopal Church.

Bishop Hartzell spoke in part as follows:

At the request of Dr. Mott, I am to speak briefly of Africa as a whole, and give some information as to the vastness of its territory, and some facts bearing upon the present condition of its peoples, government and future outlook, as related to missionary movements.

Africa is not a country but a continent of several empires. The vastness of its territory is but little realized except by those who have sailed along its shores, traversed its vast plateaus, and studied its systems of rivers and mountain ranges. Its most Northern point is Cape Bon in the Mediterranean near the center of the North Temperate Zone. Starting from that point you cross the entire tropics southward into the center of the South Temperate Zone, and have traveled fully six thousand miles before you have traversed the full length of the Continent. Beginning at Cape Verde on the West, travel eastward across the Sudan through the Valleys of the Upper Nile and its branches, and Southern Abyssinia to Cape Guadafui, and you have journeyed nearly five thousand miles. The continent has twelve and a half million square miles of territory, nearly three times the size of the United States. You can place all of Europe and China and India and the United States on the Continent of Africa and yet have room to spare. North Africa has as fine a climate as Southern Europe, and so has South Africa; while the vast plateaus in many parts, ranging from three to seven thousand feet above the sea, are healthful and capable of maintaining great populations. These facts, and they are only a few of many bearing on the physical features of the Continent, indicate that when Victor Hugo prophesied, not only that the nineteenth century would make a man of the Negro, but would make a world out of Africa, he had the vision of a true seer.

The partition of Africa among a few European nations, during the past forty years, and the establishment of governments well organized and efficient, and the inauguration and successful administration of Continental Colonial Empires in so brief a time, form a series of events unparalleled in the history of any other section of the world. France lost her Colonial prestige in North America but she has regained it on the African Continent, where her Colonial possessions include territory one and a half times as large as the

United States. Along the Mediterranean from Morocco to Tripoli she has four cities with an aggregate population of nearly 700,000. She is reclaiming vast areas of the Sahara Desert. North Africa was the richer half of the Roman Empire for six hundred years, but under the French Government the population and the wealth of that section is to be far greater. Great Britain has organized a new Anglo-Saxon nation in the Southern end of the Continent with a territory as large as the United States east of the Mississippi River. All the British colonies of Africa make up an empire as large in extent as the United States. The wealth and prosperity of old Egypt will soon be vastly greater under British Rule; while the Valleys of the Nile, a territory as large as the Mississippi Valley, are being opened up to the world. Germany in Africa is more than twenty times as large as Germany in Europe, while Belgium and Portugal have also great territories. The Republic of Liberia is taking a new lease of life under the friendly advice and co-operation of a commission representing the United States, Great Britain, Germany and France. Abyssinia, the Switzerland of Africa, has a great future. On what other continent can be found greater prophecies for the future? The difficulties incident to tropical climates are being rapidly overcome. Applied science in medicine, and agriculture are solving the problems of health and overcoming the parasitic difficulties incident to plant and animal life in the tropics.

These foreign nations which in the providence of God have committed to them the destiny of this vast continent with its more than 160,000,000 people, as a rule are led by men of great ability and high character; who are not only ambitious to win success as administrators, in the development of nations that should be well governed; but who recognize the proper relations of government with the vast native populations. I have been to capitals on the continent of nearly all of these Colonies, and have met personally their representative men, and I have also had personal interviews with prime ministers and others of the home government at their capitals in Europe; and I have been called to testify before commissions of these governments as to native affairs, and have watched with profound interest and gratification their manifest purpose to bring the blessings of modern civilization to barbaric Africa. There have been mistakes but they are being rectified, and I think it could be safely said as a rule all over the continent there is a purpose to improve the intellectual, moral and social conditions of all classes of people, and that especially the obligation of the white man to his black brother is being recognized.

It is impossible to form any just conception of what the wealth of Africa is. Already it supplies the world every year with two hundred million dollars of gold. This is half of the world's supply, and will continue to increase. Ninety-five per cent. of the

diamonds of the world come from Africa. In Southern Congo and Northern Rhodesia are the greatest copper deposits in the world. Already millions of dollars have been expended there in opening the mines, and thousands of tons are shipped daily by rail to the sea. The vast forests of the continent are giving the world most of its mahogany, while the palm oil trees cover vast areas the wealth of which cannot be estimated. The agricultural possibilities of Africa are beyond computation. Every government has its up-to-date Department of Agriculture, in nearly every case modeled after the Department of Agriculture in Washington. The Transvaal pays a man and his wife five thousand dollars a year and all their living expenses, to teach the people of that State how to raise corn, and what can be made out of it in the way of food. The late Mr. Rhodes bought forty farms from two thousand to one hundred thousand acres each, extending from Cape Town two thousand miles northeast to the Zambesi, and placed an American graduate from one of our Agricultural schools over nearly all of them, and furnished him with money and said, "Now, teach the people how to farm, Dutch, English and native blacks." This is an illustration of the spirit and purpose of the nations of Europe which control Africa through their splendid leaders, to develop the resources from the soil of the whole continent. This policy alone, to the intelligent student of history, demonstrates that the agricultural wealth of Africa is to be marvelous in the coming years. It means increasing wealth after all the mines have been deprived of their wealth of gold and diamonds and copper and coal. It means employment to the five hundred millions of people who will certainly inhabit that continent in the near future.

Africa has had a wonderful share in the development of methods of communication which have grown so marvelously between continents and nations the past fifty years. Already more than two hundred steamships are engaged in African trade alone. They represent every important maritime city in Europe. In this America has but little showing because her merchant marine is so small. These ships vary in size from palatial steamers to ordinary cargo boats, and every year these representatives of commerce and messengers of progress belt the continent. Along with their commercial activity they transport the missionary forces of the Church, the representatives of science and all the forces for the intellectual and social uplift of humanity.

The fact that the rivers of Africa are not navigable for commerce except for a limited extent has been one of the chief barriers preventing a settlement of Africa. The heart of the continent as a whole is a vast plateau often several thousand feet above the sea. All its great rivers have had their beginnings somewhere on these plateaus, and have had to make their way to the sea by a series of falls, of which the Falls of the Zambesi are the greatest. The

railway age in which we live is overcoming this continental difficulty. The dream of a railway from Cape Town to Cairo six thousand miles is to be realized. More than two-thirds of it has already been built. Lines from the west to the east coast are being constructed to connect with the center line. Already the railroads of Africa are nearing 20,000 miles, and in the near future this continental system 6,000 miles long, with its many branches, will be one of the railway marvels of the whole world. In the meantime we must continue to recognize the wonderful results of transportation by native carriers. The native African of the better type are athletes with fine physical development as his fathers before him have been for many centuries. They carry everything upon their heads, and to-day hundreds of thousands of tons of African products are thus carried from vast distances in the interior to the sea-ports of both coasts. I have myself had caravans of these splendid black men, one of them numbering seventy-five. They carried me and my white companions in hammocks, and also our tents, food and supplies for my mission stations on their heads, for hundreds of miles. It is a wonderful fact when we remember that only a few years ago but little of the continent of Africa was known to the outside world, while to-day one can go, and articles of commerce can be transported with safety to every part of that vast section of the world.

These statements concerning the continent of Africa are sufficient to impress every thoughtful person that the movements on that continent affecting the uplift of its multiplied millions make up a large part of the World movement which is profoundly stirring the leaders of the Christian Church to-day.

To the Christian student the modern discovery of Africa by the explorer, and the giving to it organized government by statesmen, and the development of commerce, means preparation of the way for the Kingdom of God among the millions of various races upon that continent. For thousands of years the larger part of Africa was unknown to the outside world. Civilization made its way Westward, round the world, and only touched its Northern borders. Many attempts at exploration along its coasts came to grief, resulting in the loss of ships, and many thousands of lives. Africa's Day had not come, for continents have their birthdays as well as nations and men. God would not open the way to the heart of Africa until the institution of slavery was gone in every civilized nation, and until the Christian Church had come to grasp in her faith nations and races of every clime and color. The call of our Lord to his Church, challenging the redemption of Africa, is clear, insistent and powerful. Slowly but surely the followers of Christ are heeding that call. Already missionary movements among the barbaric heathen and Mohammedans are multiplying and success is growing. There are nearly one hundred organiza-

tions engaged in missionary effort in Africa. Of these more than fifty have representatives in the large sections of the Protestant world, the United States, Great Britain and Northern Europe. Many of the smaller organizations, some of them represented by a few splendid men and women, are doing excellent work. As a rule the governments are coöperative. Some of them, especially Great Britain, are granting lands for mission centers and subsidies for educational work. Still as compared with the vast fields occupied, the Christian Church has yet not awakened to her responsibilities to that continent. The menace of Mohammedanism is impending and serious. More than fifty millions of the followers of the false prophet are native Africans, Arabic and Berber, Beduin and native black. North Africa is the intellectual, progressive center of the Mohammedan world. Moslem progress among the native blacks is such as to threaten the capture of the whole continent in the comparatively near future unless the Christian Church multiplies her resources in sending in thousands of missionaries, well equipped to spread the Gospel broadcast, and preëempt the territory. The barbaric native Africans everywhere receive the gospel gladly, and if the Christian Church would only see her opportunity and furnish the men and the women, and the money needed, one hundred million could be soon led to Christ.

The immediate and insistent duty of Christian leaders in America is to see to it that there is a much larger and better organized study of the African situation. Beginnings have been made in white colleges and to some extent in Negro educational centers, but there must be more. Missionary ideals and responsibility have not yet largely gripped the masses of our Negro leaders. In every school of advanced grade there should be study classes led by the best Christian leaders who grasp the world problems as they affect continents, races, and advanced Christian civilization. In these classes should be gathered young men and women of high character, and ambition, of mental caliber and religious conviction, ready to give the necessary years to preparation for leadership. Untrained missionary leaders are of but little value in Mohammedan fields. In the barbaric native black fields, native helpers and Evangelists are being rapidly raised up, who can care for a large part of the work of organizing stations and teaching by example and precept among the raw heathen. It is surprising how quickly they are able to do well many phases of this work. The need is for trained leaders in methods of teaching and missionary enterprises, who acquire languages easily, who can command the respect of the masses, direct the native leaders, and worthily represent the Christian Church in society and in its relation to government officials. The establishment of centers of teaching and training, as has been suggested in the educational centers among our Negro population, is of prime importance. One hundred men and women advanced in

general education in such centers, under the best leadership for five years, dating from this hour, would mark a new epoch in the relation of the Negroes of America to the whole African situation.

THE RESPONSE OF AFRICA TO THE GOSPEL

W. H. SHEPPARD, F.R.G.S.,

Louisville, Ky., Assistant Pastor at the Southern Presbyterian Institutional Church for Negroes.

THE STORY OF THE GIRL WHO ATE HER MOTHER

CAN you imagine anything so terrible as that? Think of a little girl sitting at a feast where her mother was cooked and eaten and herself eating a part of her own mother's flesh. It is too horrible for civilized boys and girls to think about. And that is what often happened among the heathen African people before our missionaries, at the risk of being themselves killed and eaten, went out to them and taught them about Jesus Christ and how it grieved Him to have them do such dreadful deeds.

In our Christian land we are taught to honor our mothers and God has given us a great promise with the Commandment which teaches us to love and honor our parents.

This is how it happened that the little Ntumba committed such a crime and how she learned that it was wrong: Twenty or more years ago, Mr. Samuel Norval Lapsley, a young Presbyterian Missionary, the first white man to penetrate that dangerous but populous valley of the Kassai River in Central Africa, farther southwest from the sea-coast than even the great Livingstone had traveled, was sitting out in front of his tent teaching the natives who belonged to a tribe called the Baketti.

Suddenly a native runner rushed up and told Mr. Lapsley that some Cannibals who were passing through the forest had killed a woman, one of their captives, and had eaten her and that the woman had a little daughter who had also eaten some of the mother's flesh. Of course Mr. Lapsley was horrified, and questioned the runner closely and wondered what could be done to remedy such a state of affairs. The natives told him that he could talk to the Cannibals themselves, for they would pass that way.

Just at dusk a long line of tired slaves, exhausted with their long march, passed slowly by Mr. Lapsley's tent, and immediately he approached the chief who was driving them to his own village, and asked him to halt his people for a short talk. This he did not like to do, but he grudgingly complied and leaned upon his gun and listened to what the strange foreigner had to say.

"Why have you killed and eaten one of your prisoners?" Mr. Lapsley gently asked. It was a daring thing to ask a proud chief

for a reason for anything that he did, and especially to show any interest in what was done to a slave.

"The woman's feet were swollen and she could walk no more. We always kill the slaves that cannot march any longer; it is our custom," explained the chief.

"I am told that the woman had a little six-year-old daughter who also ate of the flesh of her mother," said Mr. Lapsley.

"There is the child," said the chief.

"Will you give the girl to me and let me make a good woman of her?" asked Mr. Lapsley.

"I will exchange her for a goat," said the chief. Mr. Lapsley said that he would give the chief some foreign cloth for her, and the chief agreed to turn over the little girl, Ntumba, to the missionary.

So Mr. Lapsley had a native woman take the little Ntumba to the river and bathe her body and put a nice clean cloth on her, and Ntumba was taught with the other children of the village, and began to show a real interest in the Sunday school. In time she forgot about the horrible feast she had taken part in.

Then a change came over Ntumba. She grew wicked and loved to steal and to tell lies. She had a perfect mania for peanuts. She would leave her bed in the night and slip into somebody's peanut field and steal all the peanuts that she could. It was strange that she was not taken for an animal in the darkness and run through with a spear, for she was caught many times and brought back to the missionaries. Then when she could not steal any peanuts, she would tear a strip off her cloth which was her dress, and exchange it for peanuts and dried caterpillars. It was almost impossible to keep Ntumba in cloth, in spite of many and severe corrections. She used up more cloth than half a dozen other children.

But we who have the wonderful story of Jesus and His love, know what great things it can accomplish. It "can change the leopard's spots and melt the heart of stone," and so the lessons that Ntumba had learned from the kind missionaries began to bear fruit. She was converted and took the Lord as her Master and tried to live as He would have her live. She put away her bad habits; she did not lie and steal any more; she began to study and to learn the Bible lessons, and soon had memorized all of the hymns that had been translated into her language, and many parts of the Scriptures. She took pains with her clothes, and kept herself neat and nice. She who had been a naked little savage, even took care of her teeth, the teeth which had eaten human flesh. She learned to sew and helped to make the garments for the other children.

Is it not wonderful—the power of God's Spirit in the hearts of sinful people? What unbelievable changes it can bring about. When Ntumba was sixteen years old, she led the heathen women in prayer meeting and herself taught in the Sunday school. Many

times she would tell the people how the devil had filled her heart and taught her tongue to lie, her hands to steal, and her voice to sing evil songs, but that God had delivered her out of his power.

When Ntumba was eighteen years old she married a native Christian man and together they moved to a village called Dima, about four hundred miles from the mission, and there they began to teach and to preach and to Christianize the poor, ignorant heathen. In March of 1910, forty men and women were received into the Church on the profession of their faith; forty thoroughly consecrated converts, all led to Jesus by a small band of Christians from Luebo, and Ntumba, the cannibal girl, who when she found out the love of the Saviour of the world, at once began to tell others about Him. If a poor heathen girl can do so much to show her appreciation of her Lord's great gift, what ought we to do, who have had years and years of life in a Christian land, and who have enjoyed all of the privileges that Christian fathers and mothers and friends can give us?

A YOUNG HUNTER

Away off across the seas, in the very heart of Central Africa, so close to the equator that the sun shines long and hot, in the land of the great jungles and the dense forests, the land where there is no twilight and where for many centuries the light of the Gospel and of civilization had not penetrated, there lived a heathen boy, Benwenya. Strong, brave and manly, he lived a wild life, never dreaming of the things that Christian boys have to make them live happy lives, but like boys the world over, Benwenya loved to go on long hunts. Of course he did not own such a thing as an air rifle, nor a "twenty-two," but he had a weapon that was just as sure and just as deadly.

Benwenya's weapon was a bow and a quiver full of steel-pointed arrows, every arrow tipped in poison, and woe to the "game" that got in the way of one of those arrows. Benwenya did not hunt any of your rabbits and squirrels and coons, he went for big game and his aim was steady and his arrow sped straight. There was not an animal that roamed the jungle that Benwenya had not brought down. The dainty antelope, the huge lion, the fierce tiger, even the jumbo of the forest, great clumsy-footed elephants, a regular circus parade of them, had felt the tip of Benwenya's arrow. Many times he would shoot far up into the top of the tall trees and bring down a chattering monkey. Instead of making him dance to the music of the hand-organ, as monkeys do in this country, Benwenya would eat him; and it was no wonder that Benwenya grew round and fat, for he ate many monkeys.

Beside his bow, Benwenya owned a dog which followed him everywhere and his dog was stranger than his weapon; his dog could not bark. You would almost think of a dog without a tail to wag,

as a dog without a bark; but not a dog in all that land could bark. Benwenya had been taught that years ago the leopards and the dogs had a terrible battle and the dogs whipped the leopards, and since that time the dog mothers taught their baby dogs that they must not bark or the leopards would know where to find them and would come and kill them.

In order that Benwenya and all of the other African boys could tell where their dogs were when they were on a hunt, they had been taught to make a coconut-like bell scooped out of a block of wood with a stone placed in the hollow. This wooden bell was tied around the loins of the dog and as he ran the stone would rattle and Benwenya would know where his good dog "Tuala" was, as he followed the trail of the deer and other wild animals through the woods. Tuala was a fine name for a dog for it means "bring," and you may be sure that Tuala lived up to his name. When the big town drum boomed out a roll call, and the ivory horns blew, Benwenya and Tuala would run through the village, the boy bare-headed, barefooted and bare to the waist, all armed with bow and arrows, spear and dagger, in company with hundreds of other hunters, in hot pursuit of a hyena or a leopard.

All the days were the same to this boy and his friends, and he did not see why he could not hunt on God's holy Sabbath day. And like hundreds of boys in Christian countries, Benwenya didn't see any harm in doing what he pleased on Sunday. But after a while, he would follow the other half naked boys into the little mud church to hear the missionary talk. When we made them welcome and asked them to "sit near" they would refuse. They preferred to sit close to the door, so that if anything happened they would be the first out. Many times, in the midst of a church service, the dogs on the outside would begin to fight and immediately the whole congregation would rush out to the dog-fight only to return when the fight was ended. Again the war drum would beat and in the twinkling of an eye, the church was vacated, everybody gone, and soon they were off to repel an advancing enemy.

That was a wonderful story that Benwenya heard in the church, and soon he joined the class of boys who were being trained in the Christian faith. This class was called the catechumen class and it met for study every morning. Then he joined the Sunday School and always he was bringing new boys to swell his class and hear the story. Benwenya continued to hunt during the week, but Sunday found him in his place in church. His old friends and fellow hunters made fun of him and tried to get him to go out with them on the Sabbath day as he was accustomed to do, but he stood firm and refused to break the Sabbath after he came to understand that it was God's day.

For a whole year Benwenya remained faithful to the teaching of the missionary, and then he realized that he was a sinner and

that God had sent His own Son to save him, and then he did the bravest deed of his whole life. He gave his heart to God and accepted Christ as his Saviour and joined the church. The whole town was wildly excited, for Benwenya was the first of the great Bakuba tribe to be converted,—the very first one to take the Christian's God as his God.

You may be sure that he did not have an easy time. His parents were very angry; they were afraid that some terrible disaster would befall them because their son worshiped the Christian God. They would not allow him to eat out of their clay vessels. He had to borrow pots and bowls from friends who were not so superstitious. Benwenya endured much for Christ's sake. He had a strong, true heart and had learned to love the Lord. Before many months had passed, more men and women of the Bakuba tribe followed the boy's noble example and joined the church.

As soon as Benwenya became a Christian, he wanted to tell the Gospel story to his people, so he attended the little day school and learned to read and write and to understand the wonderful truths in the Bible, and that old, old story of Jesus and His love. In the course of time he became a teacher, and so full of enthusiasm was he, that he was sent as an evangelist to his home town, a town farther inland, Yaba. He took with him his wife, a girl who was one of the converts and an intelligent sincere Christian.

Then came the crowning joy of this boy's life. The great king of the Bakubas, the Lukenga, sent for him and his helpers to visit him at the capital city; and with his wife and his Gospel band, he went, and for weeks, preached and prayed and sang and told the story that he loved so well to the great ruler of the kingdom.

Hundreds of poor, blind, wretched, native Africans have been converted to the religion of the Lord Jesus Christ, because of this young man who in his boyhood was a great hunter of wild animals and who is now a greater hunter than ever before, for he is hunting for the lost souls of men and women, that he may bring them to the Saviour for forgiveness and for salvation.

AN AFRICAN DANIEL — KATEMBA THE BUGLER

Long before the "Good News" was taken beyond the seas to the land of Dark Africa, the people spent their lives in dread and fear of some terrible thing happening to them. They never believed that anyone died a natural death; someone had always bewitched them, and the person suspected of causing the death was compelled to drink a cup of poison to prove his innocence. If he died, he was guilty; if he lived, he was innocent. If crops and houses were destroyed by thunderstorms, someone had called out the "evil spirits" and someone had to die for it. Life was anything but happy, and to add to the sorrows of the people, the coun-

try was governed by the Belgian soldiers who were cruel and hard-hearted, and had no care for the poor ignorant natives.

Of all of the tribes, the Baluba is the most superstitious. Katemba, a young Baluba native, was a bugler for the Belgian army and went with the soldiers when they went to fight. Katemba was also a chief of one of the Baluba villages, a man of power among his own people. During one of his raids with the army, Katemba visited the Presbyterian Mission at Luebo, and followed the people to the church and heard the wonderful story of a loving God who had sent His Son to seek and to save the poor lost sorrowing souls of the Africans. This was almost beyond Katemba's belief, and when he had returned to his own village, he sent messengers back to Luebo and to the missionaries there, to send them a man to teach and to preach to his people about the Christian's God who loved them so that He gave His Son for them. An evangelist was sent and a school opened, and young and old, men and women, boys and girls, all went daily to church and listened to the Gospel story told by the evangelist and his wife. Just think how tired big people and little people in America get when they have to go to church for an hour or two on Sundays. They do not appreciate the wonderful gift of God's Son, do they? Well, Katemba and his people joined the training class and the more he learned about the Christian religion, the more anxious he was to become a Christian; and when the missionary thought that he was ready, they took him into the church and a happy man was he.

Katemba had learned a number of Gospel Hymns and in the evening, as he sat out on his little veranda, he would play them on his bugle so that his people might hear. And when they heard, the people would say, "Listen! Listen! Katemba is blowing his trumpet for his new God."

Then Katemba wearied of the Belgian army. He was a Christian soldier and he longed to give up pillage and killing, and to teach his people the arts of peace. But the Belgians were angry. They told him that he had a sunstroke, which meant that he was crazy. They made complaint against him, and then disgraced him by sending him to Lusambo, the Government's headquarters, a ten days' journey, to be tried and persecuted by the state officers. This was hard for a proud chief to bear,—to be sent off as a prisoner. He was kept for a long time and the officers threatened him with terrible punishment if he did not give up his religion. But Katemba, with proud spirit and strong heart, answered all their threats with this: "You can kill my body, but you can't hurt my soul." And for all their persecutions, he never recanted, nor wavered in his new faith.

At length his missionary friends heard of his trouble, and sent letters to him from far away Luebo, telling him to stand steadfast for Christ, and encouraged him and told him not to despair. Then

they sent letters to the State officials, written in French, letting them know that if anything happened to Katemba, that the world should hear of their cruelty and their injustice. After a long time the Belgians allowed Katemba to return to his home and to his own people. What a great time of rejoicing it was and his people gave him a royal welcome, and Katemba felt repaid for all of the trials that he had passed through for Christ's sake.

So he built a new place of worship and many members were added to it. Then Katemba longed to learn more about the Bible and be able to teach the people more; so he made the long journey to Luebo, 150 miles, on foot, braving all the dangers of forest and plain, to study with the missionaries there. They gave him much instruction and advice and soon he was a well prepared evangelist and returned to his people to devote his life to work for the Master. And what a blessing has been poured out upon Katemba's work. His community is the best evangelized in all of the great Kassai Valley, and Katemba continues to blow his bugle; but he no longer blows for a savage army, but he blows for recruits for God's army.

A LITTLE ROBBER WHO FOUND A GREAT TREASURE

The Story of a Bad Boy.

Far away in the great Kassai Valley of Central Africa where the leopard hides in the shelter of the great forests, and the deadly boa constrictor glides through the tall grass,—in that land where as soon as night falls wild beasts of every kind go forth to hunt and to kill, there passed one day a band of cannibals, the horrid, blood-thirsty Zappo-Zaps, who sharpen their teeth till they look like cross-cut saws, and who eat the flesh of human beings.

Traveling with them were two baby boys, thin, emaciated little fellows, one four and the other six years old. The father and the mother of the children had been murdered and it would not be many days until the two boys would meet the same fate. It happened (except nothing ever just happens in God's kingdom, it is all part of a plan), that the cannibals passed near one of the few mission stations that had been opened in that country, and the missionaries begged the savage chief to leave the children with them at the mission and let them care for them and make strong men of them. The heart of the chief softened, and he gave the poor naked little heathens to the "God-Man," as they called the missionary. Their new friends fed and clothed them and made them comfortable in every way, and because the boys could not remember their names, they were called John and Willie. From the day that they were taken from the cannibals, they began to grow strong and lively, and were as full of mischief as any American four-year-olds. There was not anything that they did not get into, but one day

they went too far. In the missionary's back yard a big tame monkey was tied and Willie gave the poor creature a hard whipping. The monkey could not resent the beating just then, but it treasured the thought of it in its heart, and one day it broke its chain, found Willie, threw him down and bit a piece out of his leg; and before help could reach him, the monkey fled to the forest where he was afterwards found and shot. Everything was done for Willie, but in a short while he died from blood poison; and in the cool of the evening, they buried him, far from the home of his father, with a service of prayer and song and Bible reading, all in the native language. John and his playmates seemed deeply grieved for awhile, but it was not long until John forgot how Willie's cruel act had caused his death, and he grew worse every day till he was the terror of all the village. He cared for nobody; he would not help the other boys with the work of the station, and above all things he loved to fight. His heart seemed to be made of stone. Nothing that his good friends had done for him, nor anything that they could say had any effect on him. And they often wondered if they had saved him from death by the cannibals to lose him in a worse way.

Night after night, John would startle the neighborhood with some fresh piece of mischief. One time the awful noise of chickens cackling, roosters crowing and hens squawking brought everybody out to the hen house, sure that a boa constrictor was in the house, and with gun ready to shoot the intruder, the missionary found just in time that it was John crouched over in the corner with a big fat hen hidden under his loin cloth. He refused to come out and not until he was pulled out, fighting and kicking, did he give up his hen.

Another evening at sunset, as the family was resting on the porch after the day's work, a noise in the grass attracted their attention, and again they supposed that a boa constrictor was chasing something; and running to the spot, found John struggling to hold a great big duck that he had succeeded in slipping up on. The drake was beating him viciously in the face with his strong wings, but John held on and not until he found that he had been discovered, would he, unwillingly, release his hold on the duck. John expected to have a good supper of roast duck.

The story of John's robberies would fill a book. He would not do a thing in the day time, but the moment night came, John went to work. He prowled over the whole station, and just to keep him from being shot in someone's hen house, or being stolen by a leopard before he could steal the leopard, the authorities of the village built a little house and concluded to fasten him up in it every night. The first night that John was locked in his little house, the town slept sweetly, feeling that for one night they knew where John was. But, alas, for all their plans! Early the next

morning some hunters found John asleep in the forest and a pile of chicken feathers beside him told the story. The wily fellow had dug a hole under the walls of his house with his bare hands, and had slipped out and visited a hen roost and had gone into the forest, roasted and eaten his stolen chicken and had curled up and gone to sleep in the ashes.

When patience was almost exhausted and the missionaries almost despaired of making anything of the boy, he astonished everybody by asking for some socks to hide his feet, from which every toe but his big toe had been eaten off by "jiggers," an insect like a flea.

Then a wonderful thing happened to the boy. The God he had been refusing to listen to for so long, spoke again to him in a still small voice, and John listened. The prayers that had been made for him so long were answered, and John started to the mission school, Sunday and every day; and although the other boys laughed and made fun of him, he attended regularly. Then they saw that he was in earnest. He joined the training class that prepares the natives to join the church, called the catechumen class. And in that land where they have been without the Gospel so long, they have church every day; they cannot hear its wonderful story often enough. And John, who had given the village so much trouble, was there every day. He asked that a bamboo house be built for him in the missionary's yard, and he who had been the thorn in the flesh became so industrious, so honest, and so thoughtful, that he was given entire charge of the tame monkeys and of the chickens, and never was one missing. He loved to do the most menial tasks: help the cook, scrub the pots and pans, and work in the garden. He was a new John, truly.

At the end of a year of training in the catechumen class, John gave such a clear testimony, that he was taken into the church and baptized. And John found a treasure more precious than rubies and more lasting than gold. His face shone with happiness; his heart and his voice sang the praises of the loving Lord Jesus who had forgiven his wild wicked life and had given him a new heart and a right spirit, and he led the band of church singers.

He had a talent for carpentry, and learned to make chairs, sofas and beds, and made them so well that he was made the head instructor of the big Industrial School at Ibange. The missionaries felt repaid for all the trouble that they had had in making a poor, weak, wicked boy with God's help, into a noble Christian man who used his life to make good Christian men of other boys in that heathen land, where there are so few teachers and so many begging to be taught the wonderful story of Jesus and His love.

THE SOUTHERN NEGRO'S DEBT AND RESPONSIBILITY TO AFRICA

JOHN W. GILBERT,

Birmingham, Ala., President Miles Memorial College, Colored Methodist Episcopal Church.

THIS meeting is none other than an epoch-making endeavor with the avowed purpose of bringing about such a missionary awakening among the Negro students of this country as to cause them to study seriously their obligations to Africa. If possible, it is to find young Christian men and women in this gathering, or as its results, who will go to that land to help Christianize it in every sense of that word. Therefore, I am more than glad to be identified with it.

Once for all be it said that from nearly every viewpoint the prepared Southern Negro is the very best Negro, perhaps the very best person in the world, for African missionary work. This is true not only for climatic and purely physiological reasons, but because the Negro of the South has larger opportunities for development along all lines of Christian civilization than he has anywhere else in the world. Here are, according to the best available statistics, nine-tenths of all his churches, nearly all his schools, and most of his best homes, farms, and money. His opportunities to learn and ply most of the mechanical trades and professions are found in well nigh every section of the South. Whatever may be said against the South, it is here that the Negro flourishes best. Thank God, more and more the spirit and work of Christian co-operation between white and black people of the South in Church and school are growing every day that we move further forward from the "bloody 60's." Southern whites and Southern blacks are working together in Church and school for the uplift of the weaker brother both here and in Africa. And so it ought to be. Yea, more. So it *must* be, if we are ever to reach that proper adjustment of our inter-racial relationships which we call the "Race Problem." Christ at work with white and black men is what my country here and my fatherland over the seas are praying and working for to-day. Others ought to help us. We must help ourselves.

Now, in view of the advantages which the Negroes enjoy in the South where eight millions of them live, what are some of the debts which they owe to Africa and its 161,000,000 of heathens and pagans? Before enumerating any of these debts, we must fix well in our minds the Christian principle that the opportunity to pay them is the unvarying measure of our responsibility so to do. We Southern Negroes are responsible to God and good men for Africa's redemption according as we have opportunity.

The least binding debt that we owe Africa is that, because we

are descendants of that Continent we ought, in the spirit of the descendants of all other lands, to do whatever we can for its uplift. This is race pride. It is natural. The most binding debt that we owe Africa and all men comes from Christ: "Go ye into all the world and preach the gospel to every creature." This is the Christ-love. Nature and law make men into races, and nations. Grace came by Jesus Christ, and grace makes us "neither Greek nor Jew — Barbarian, Scythian, bond nor free: but Christ is all and in all."

"All men are equal in God's sight.
There is no black, there is no white.
The petty distinctions of race and caste
Are shriveled and shrunk in the
Furnace blast of God's great love."

This theory is the ideal Catholicity of Christian ethics; nevertheless, the Southern Negro is bound to pay his obligations to Africa first and most; for that is very nearly the only mission field in which he has opportunity to labor. His white brother can go as a missionary to all heathen and pagan lands of the earth. However, it yet remains, that the measure of our obligation is in direct proportion to our opportunity.

What are some of the obligations that we American Negroes are under to Africa? The foremost seems to me to be the giving to the African a Negro ideal of all that is best in Christianity. When a man sees another of his own race who lives a true life and does a noble deed the chords of all his being are stretched and attuned by inspiration toward similar attainments. He sees his own future self mirrored in his ideal. No people can reach their best who have not inspiration from faith in themselves. This is righteous race pride. This is the background whence hope is projected into the future.

We owe it to the African to teach him that his continent and his people had proud representatives in the early morning of sacred and profane history. Let him know that Egypt was introduced into history by dynasties of Hamitic, most probably Negro, kings; that hoary Mt. Berkel and Meroc, two large cities down the Nile, peopled and governed solely by woolly haired Negroes before Homer or Virgil sang the fall of Troy, had reached the acme of the world's sculpture and architecture. The African must learn that, omitting the Jew, his country and countrymen were more closely connected with biblical history than any other land and people. Africa has figured next to Palestine in "Sacred Story." Abraham, Jacob, Israel, Moses, Aaron, the pillar of cloud by day, the pillar of fire by night, the crossing of the Red Sea — Oh, how many men and miracles of God found their stage of action in the black man's land! Isaiah prophesied of it, "The land of the rustling of wings which is beyond the rivers of Ethiopia." Ebed-

melech, the Ethiopian, received from God the reward of deliverance from peril for rescuing the prophet Jeremiah from a miry dungeon into which his own countrymen had cast him. "Africa cradled the Messianic race" thousands of years before it sheltered the infant Son of God. An African bore the cross of Christ. Africans, "dwellers in Egypt and the parts of Libya about Cyrene," were present at Pentecost. The book of Acts tells of two Africans that were leaders, a prophet and a teacher, in "the first Missionary Church." I pass by the many eminent African scholars and Church Fathers connected with early Church History. Nobody can by example more effectively teach the Negro his connection with the Bible and the possibilities of his own development under Christianity than the Negro himself. The native Africans have faith in the white man. They believe he can do anything. But they need to have faith in themselves and knowledge of themselves as a once great race. The Negroes of this enlightened country owe it to them to teach them that, although the fortuitous events of history, such as the slave trade and the fire and sword of Mohammed, have sunk their land into the darkest vice and degradation during the last ten or twelve centuries, nevertheless, according to biblical story and Church History, the Africans are one of heaven's most highly favored peoples. By nature the American Negroes — only the very best of them, I mean — are better prepared to do this work than any other people on earth.

Evangelization alone is not what the Southern Negro owes to Africa. But since all the virtues of Christ should enter into all forms of human activities and human relationships, and since true Christianity fosters the highest industrial, intellectual and spiritual culture, we owe it to the African to develop him in this threefold manner — owe it to him in a certain sense more than do any other people in the world. The Southern Negro's debt to Africa is obligatory from every point of view.

He ought to carry to his own "Brother in Black" industrial training. The ability to learn industries is native to the Africans, if their crude manufactures are to be taken as evidence. The native cloths of the Bakubas in Congo, Belge, knives, spear points, and many other articles made of the iron and copper of the Sankuru and Katanga districts, the dug-out canoes that ply the Congo and the Nile, the many hard woods of finest grain that constitute the African forests, the trees and vines that drip liquid rubber, copal, and oil, by day and by night, the unsurpassed fertility of the soil, the cassava and grain, and the very clay of the earth call to Hampton, Tuskegee and Cheyney Institutes more loudly than to white schools anywhere for factories, trades and scientific agriculture. For obvious reasons this cry could not in the past be answered by us; but more and more both in numbers and efficiency, as the opportunities come, we as a race must embrace them.

God is calling for the Christian Negro physicians of the South to go to Africa. The present King of Belgium is offering 125,000 francs to any physician who discovers a specific for "Sleeping Sickness," the scourge of Africa. No mission can be operated without a practicing physician and a pharmacy. The "witch doctor" kills more than he cures with his liquids, herbs, roots, charms, and fetiches. Meharry, Howard, and Leonard ought to regard this condition a call from Africa more directly to them than to any of the white medical schools. The frightful mortality of the country (the second largest continent in the world with only 161,000,000 inhabitants) is due to the fact that there are generally no physicians there. The death rate of infants, child bearing women, and victims of one form and another of all the malarious and paludal diseases are calling for the Negro Christian physician every day.

Then Africa is calling for teachers — especially those possessing linguistic ability. Besides the actual work of teaching, the Scriptures and text books, their folklore told in song and story, must be put into at least one of the 160 dialects of the continent, according to whatever part of Africa the teacher may be in. The native dialects must be reduced to writing. To Africa Negro scholarship owes this debt in the name of Christ, who is not dead on earth, but whose biography is being lived out by us, if so it be that we are his in deeds as well as in creeds. Africa needs thousands of teachers, graduates of Atlanta, Fisk, Moorehouse, Paine, and similar institutions; for, besides possessing by nature the race instinct, they are better suited physically for work in Africa than their white brethren.

Now, coming to the preacher for the African mission, the Southern Negro with a burning passion for souls, a follower of Christ more than of creed, owes above all other men to the "Dark Continent" to redeem its women and men from the heathen and pagan thralldom of polygamy to the monogamy of the Christian religion. Polygamous Mohammedanism above the equator along with polygamous heathenism, and therefore the wrong estimate of women and children almost everywhere on the continent, ought to be met and overthrown by Negro preachers first of all.

The so-called civilization, tainted by the commercial corporations which have concessions from certain white governments to operate for financial profits in Africa, is worse in most respects than heathenism. These commercial companies exploit the land and the people for money, leaving in their wake rum and the prostitution of every innate sentiment of purity of life. Instead of bread they give them a stone, and instead of meat they give them a poisonous serpent.

"Come over and help us" ought to be heard by Negro Christians first of all.

This call has not been met heretofore by American Negroes in

large numbers for such obvious reasons as financial inability, ignorance of the real conditions in Africa, and general unpreparedness in education and religion for mission work. Just here the white man's burden of duty to our race finds its ground of obligation not only to Africa in America, but also to Africa in Africa. To say nothing of the Christian duty of the strong to help the weak, without feeling anything but love for every man of whatever color, without finding fault with the ways of Providence in leading us through the schools of slavery and repression, it does seem, even from a human estimate of the equation of justice between man and man, that, whereas American white people held us in bondage for at least seven generations, they ought to feel bound to coöperate with us for at least that length of time in our Christianization. That is mere human justice. But Christ teaches that so long as one man is able to help another to material betterment and spiritual uplift, it is his duty to do so. Therefore it is the duty, especially of the Southern Negro to seek the help of the Southern white man in the interest of the race here and in Africa. When these two can get together on the broad plane of the "fatherhood of God and the brotherhood of man," all other men everywhere will follow their Christian example. Such coöperative Christian missionary work here and in the Dark Continent will do more real and lasting good than all other agencies combined.

THE WORKING CHURCH IN CITY AND COUNTRY

CITY MISSIONS

IMPROVING THE COUNTRY CHURCH

A NEIGHBORHOOD UNION

CITY MISSIONS FOR COLORED PEOPLE

REV. JOHN LITTLE,

Louisville, Ky., Superintendent Presbyterian Mission for Negroes.

WHEN I was a student I was profoundly impressed with the world-wide result of the "Haystack Prayer Meetings" held by the students for the evangelization of the world. From this meeting of students to-day we may expect far reaching results in the evangelization of the ten million Negroes in America.

The work I represent had its beginning in a prayer meeting of students in the Presbyterian Theological Seminary in Louisville, Kentucky. Six of these students volunteered to organize a Sunday school for colored children. The first Sunday there were twenty-three colored children present and six white students. I was amazed to find that not a member of my class knew the name of Jesus Christ, and yet they were living literally under the shadows of the steeples of large white and colored churches. These students had no theory to put in practice, but they sought to meet the needs of the people as they found them.

When pupils were absent on Sunday we went to their homes and there we found conditions that were often puzzling and appalling. When we found a pupil who was sick and did not have a physician, we called upon a Christian physician in the city to help us in our work. These physicians proved to be our most sympathetic friends and I cannot adequately describe the value of their work. I think we have too often forgotten the value of medicine in our religious work. In the foreign field we have established a church, a hospital, and a school, side by side, but at home, we have tried to make the Church alone do the work.

Fifteen years ago, I called a physician to see a boy with appendicitis. When the boy was recovering, the physician said he might have a baked potato. I asked the mother if she could get a baked potato, and she replied, "I will send the children out to see if they can find one." I knew that not a member of the family would steal. Upon close inspection, I found that they were going to the public market to find damaged potatoes which were thrown aside by the market men. We secured good potatoes, and the boy regained his health and strength. A member of this family is to-day working her way through the school at Hampton, Va.

I recall another instance where a boy asked me to secure a physician for his mother. She responded to treatment and the boy was very happy when he saw his mother in good health again. He

himself became a missionary and came for me to visit all of his friends who were sick. This boy is to-day a student at Hampton, Virginia. He has saved his money and has paid his own expenses in school by his industry and thrift.

An eye specialist has rendered invaluable service and has saved the sight of many of our pupils. Every week I see some girl in our industrial classes who is wearing glasses furnished by a kind-hearted physician.

Seven years ago, a mother came to ask us to secure a physician for her son. She told us she had lost seven sons, and when we visited her home, we found her living in a stable with a cow, the mixed group occupying the first floor of the building. Her eighth son is still living and she and all of her children are in church twice each Sunday.

I have asked ministers to preach and they have refused; I have asked teachers to take charge of a Sunday school class and they have refused; I have asked men and women for money and have been refused; but I have never asked a physician or surgeon to help us and had them refuse.

One reason that our work has succeeded is because we have been willing to begin with what we had. Our first sewing school started with one teacher and seventeen cents invested in material. We now have 381 women and girls in our sewing classes. Sixty-five grown women come each week for instruction in sewing. Six hundred garments have been completed in our classes this year. This school started with seventeen cents invested in material, and we have never closed our doors.

The boys saw the girls at work in the sewing school, and asked that a club be started for them. With a dollar's worth of reed we started a class in basketry. This class in basketry continued until we were able to secure a simple outfit of tools for a carpenter's shop.

The first playground for colored children in the city of Louisville was started in the side yard of our mission station. Many of the pupils had no yards around their houses, and their only playground was the street. The side yard was so small that we were compelled to cut the ropes short so that our swings would pass between the building and the fence. This yard was so crowded with children that we were compelled to have boys come one day, and girls another. Later on we were able to persuade the Park Board to put into operation three playgrounds for colored children and we were able to secure a larger yard next door to our mission station. Last summer, more than a thousand colored children were in our playground each week.

There was no public bathhouse for colored people in the east end of the city. This year we were able to secure five showers and two bath tubs and have them installed in one of our buildings. The first night the Boys' Club used the bathhouse each member

had had a shower, but we could not get them to put on their clothes. They spied the tubs. They had never seen a bath tub. "We want to get in there, too." So they had two baths each that night and the enthusiasm has never waned. This, I believe, is one of the most important steps that we have taken to improve the living conditions in the vicinity of our mission stations.

The fact that our teaching force has grown from a group of six students to a group of eighty-three earnest Christian white men and women, proves that we have met with the endorsement of the white people of the city of Louisville. The fact that the number of our pupils has increased from twenty-three colored children to thirteen hundred and fifty-five different people, shows that we have been able in a measure to meet the needs of the colored people in our community.

HOW WE MAY IMPROVE OUR COLORED CHURCHES IN THE COUNTRY

T. C. WALKER,

Gloucester C. H., Va., Attorney-at-Law.

THE Church is a divine institution whose steady growth and development have been most marked since the resurrection of the Saviour. It is thought by many less informed that deep spiritual foundation is the only bedrock upon which the Church stands. They fail to realize that its growth, development and final efficiency depend also in large measure upon the intellectual attainment of the people.

The Master in conversation with Peter gave us to understand that the chief corner stone of the Church is faith. But faith must be backed up by two important elements. One is a knowledge of the problems incidental to everyday life. The other is a knowledge of the manner in which faith must be exercised in the solution of these problems.

The prophet Hosea, while in deep meditation, lamenting over the failure of spiritual knowledge and devotion, exclaimed: "My people perish for the lack of knowledge."

The Negro country church as an organization was practically unknown prior to 1861. The great bulk of Negro communicants prior to 1865 were members of the white churches. The oldest Negro church in Virginia is the First Baptist Church in the city of Williamsburg, the next is the Elam Baptist Church of Charles City County. In addition to these churches and following close in their wake are the First Baptist Church of Richmond, the Bute Street Baptist Church of Norfolk, Zion Baptist Church of Phœbus, and the First Baptist Church of Hampton. These churches are

among the oldest in the entire South, some of them being organized as early as 1800, but they were not distinct Colored churches before Emancipation. The Methodist Church existed as an organization in the North prior to the Civil War.

A strong faith in God by the newly emancipated slave and a determined purpose to save all generations by the spread of His Kingdom through righteousness, inspired the hasty organization of the two leading denominations, namely, the Baptist and Methodist. At the close of the war the educated Negro church leaders were very few. In some communities white pastors and other interested Christian leaders gave them great aid and assisted in the organization of both Baptist and Methodist churches. Negro ministers were set apart by white theological councils. Schools and educational institutions such as the old Richmond Institute, Wayland Seminary, the theological department of Howard University, along with other schools in the South, were established especially for the training of Negro ministers. The Hampton Normal School, though not a theological institution, organized during the early eighties what was known as the Pastor's Class. The work done by these schools and others in the South accounts for the steady growth and increase in the Negro Church.

In the early days of our freedom the church buildings and church life among the Negroes were very crude. They knew little or nothing about church government. They had a deep sense of honor and many of them knew by nature the difference between right and wrong. They enforced their opinions, not because of the knowledge they had, but because of their desire to cultivate as best they could that spark of celestial fire in the heart of every man. They believed in their sacred duty to the Church and in the pledge of members to support the Church. In some communities they had an affiliation which was based upon revealed church polity, for they could not read the guides as laid down by the intelligent and educated church leaders. As an illustration of their lack of knowledge in the discipline of church members in my own county, there was an affiliation among the early churches to notify each other whenever any member was disciplined. A young fellow by the name of Spencer Reed who belonged to one church and who had not paid his church dues was reported to old Uncle Daniel Seymour, who was a shepherd of another church. Spencer on one occasion at one of Uncle Daniel's meetings began to sing and shout. Old Uncle Daniel called out in a loud voice, "Who is dat singing dar?" Someone answered and said, "It is Spencer Reed." He then yelled, "Spencer, Spencer, didn't I tole you, sir, you shouldn't sing no more till you paid your church dues?" Spencer replied, "I done paid fifteen cents on my church dues." "Well, go along den and sing fifteen cents' worth and stop." In this case the people did not fully perish for lack of knowledge, but they had more zeal

than knowledge. Were you in one of their church meetings to-day, you would find them considering the affairs with as much skill and dignity as the ordinary white church.

It is almost impossible from my source of information to state just how many regularly organized Negro churches there were in the South at the close of the war. A comparison with the number in Virginia would perhaps be fair. We might safely estimate the number of regularly organized Negro churches in the entire South to be less than one hundred and save in a few cases these were located where the great bulk of their members were free Negroes. For instance, in Charles City County, Virginia, about thirty-five miles east of Richmond City, there was one Negro church whose membership was composed entirely of free Negroes. "Several of its pastors," says history, "were without education." The Census Bureau has furnished us with the most authentic information as to the number of Negro churches in the entire country in 1910 and yet the Bureau does not claim its figures to be accurate, complete and full. It reports 18,533 missionary Negro Baptist churches, 797 Primitive Baptists and 251 United American Free Will Baptists, making a total of 19,581 Baptist churches. The growth of the Methodist churches in the entire country is shown by the Census Bureau in the following figures: Union American Episcopal Church 77, African Methodist Episcopal Church 6,647, African Union Methodist Protestant Church 69, African Methodist Episcopal Zion 2,204, Reformed Zion Apostolic Church 45, Colored Methodist Episcopal 2,381, Reformed Methodist Union Episcopal Church 58; total, 11,381; making a total for these two denominations of 30,962. The reported number of Negro church organizations is 31,393, leaving 431 for all the other denominations whose communicants are Negroes. It is not possible to locate accurately these bodies, but we can safely say that more than three-fifths of the entire church organizations among Negroes are in the rural sections. Let us say, for the sake of argument based upon as much data as we can possibly secure, that at least 20,000 Negro churches are located in the rural South. The increase in the value of church property, as well as in church membership, has followed close in the wake of church organizations. In some instances church buildings have received more attention than the actual objects for which they were dedicated. At least four-fifths of the rural Negro churches hold their services in regularly built church edifices. At the close of the war and for several years thereafter with few exceptions the church edifices were owned or occupied by Negroes. There were two places in Gloucester County where colored people met for public worship before the war. A white man was required by the law to meet with them. From the Zion Populous, a place in the center of the county, and the Sassafras stage in the upper part of the county, have come eighteen regularly organized

colored churches. These churches have substantial buildings costing from 1,500 to 5,000 dollars.

These churches were made the battle ground for our temperance fight, the result of which is that Gloucester County has been dry for many years. The criminal element has been reduced and seldom we need our jail; our churches have become religious, social, and educational centers. Discussions of the every day problems are often had in our churches.

Negro communicants wish above all things to have a nice looking church building, hence they organize in clubs and church societies for the purpose of collecting funds for the building. Many of them will not contribute for any other cause or purpose than for church buildings, hence our church property, according to the census, is valued at \$56,636.159. We may again state that this is not an accurate valuation, but based only upon reports as received by the Census Bureau. We can therefore estimate the rural church property in the South alone as worth \$30,000,000, all of which save a few thousand dollars has been accumulated by the Negro congregations since emancipation.

At the beginning of our church life and for a long time there was only the church, without any auxiliaries within the main body. This of course prevented any rapid progress in the general organization. Later Sunday Schools were organized within each church and many others in communities remote from the church as mission schools or independent of any church organization. This auxiliary has been and will ever be the most potent factor in the development of our religious life.

The efficiency of this branch of the Church also depends upon the intellectual as well as spiritual attainment of its leaders. To improve the general church there must be intelligent and consecrated superintendents, teachers and general leaders. It is reported that 34,681 Sunday Schools exist. The great bulk of these, it is fair to estimate, are in the rural or country districts. These organizations have been greatly inspired and instructed by the National Sunday School organizations, such as the American Baptist Publication Society, the National Baptist Publishing Board (colored), and the Sunday school organizations of each denomination among Negroes. The greatest agency employed in the development of this branch of the Church is the Sunday School Institute conducted after the plans furnished by the National Sunday School organizations. The Bible as applied to every day life is the one central truth taught in these institutes. Another important step in the improvement of the church life through the Sunday School is the department known as the Teacher's Training Department, but the great drawback has been, and is, a lack of trained leaders for each of these branches in the Sunday school. The most important thing now for the future improvement of the Church is the possession of

means by which the Sunday School organizations may increase their forces of intelligent and consecrated instructors and leaders.

I would not have you believe that we, in any way, have overlooked since our general organization the importance of having an intelligent, trained ministry. This is the first step taken by many of the rural churches.

First among the problems incidental to every day life and with which every church has a vital relation is the intellectual attainment of the whole people. No people or nation can become intelligent and righteous without the substantial interest of the Christian Church in education.

The Church in a large measure has encouraged and supported the college, the academy, the normal schools, in fact has been the parent of all the higher institutions of learning; but has failed to give enough attention to the public schools or what was known in the early history of our country as the old field schools. The reasons for this I shall not attempt to discuss, but I urge the churches to give their hearty endorsement and support to the effort on the part of many educators to connect our public schools with life.

The public school authorities will not have an efficient public school system in the South until the Church gets behind this general educational movement. When the Church assumes the obligation of creating sentiment for the education of all the people then the great masses will be educated and no race or nation will perish for the want of knowledge.

No people whose morals are at a low ebb can ever hope to amount to much. The heathen, in many instances, have a low moral standard because they are not led by the Christian Church. The Master set the great moral standard for the world, and the Church is the one organization whose business it is to coöperate with the well regulated home in the development of that high moral standard as laid down by the Master. "Righteousness exalts a nation, but sin is a reproach to any people."

The Church must therefore teach the people to be temperate and sober. To do this it should feel the responsibility of organizing a temperance society as one of its chief auxiliaries, for strong drink has been the downfall of more of our people than any other one of the evils that enter into our problems.

The Master when on earth was very solicitous about the welfare of the bodies as well as the souls of men. He himself became an apprentice at the carpenter's trade, giving the stamp of His approval to the command, "in the sweat of the brow shalt thou eat bread." The well being of a people depends upon the skill and intelligence of the great masses.

The Church therefore should teach the dignity of labor and the importance of every member of the community following some occupation. The minister, the Sunday school teacher, the public

school teacher, the college professor and all leaders should be qualified to lead and teach by example the art of bread-winning as well as soul saving.

The country church should ever keep before the people the thought of tilling the soil and extracting therefrom nature's wealth. The Church should see to it also that every individual has a general knowledge of home building, for the final efficiency of the Church depends largely upon efficiency in home life.

Another problem that is most vital to the Church is the health of the people. Physical weakness in a large measure accounts for spiritual weakness. Ventilation, a pure water supply, destruction of the common house fly, as well as other pests, should constantly be discussed by the Church. In Virginia we have the Negro Organization Society that acts as an important adjunct to the Church in the final effort to establish health creeds, better home life, better schools, better farms and a more efficient business life among the people.

The country church can never escape its duty in developing the social side of the people, for the Master himself fixed the social creed which has stood, and will ever stand, the ravages of time. For a long time men everywhere have endeavored to divorce the Church from certain phases of community life. The dependent child, the helpless widow, and even the persons convicted of crime, have been neglected and even scorned by members of the church. The Church must reach out and save the defenseless and oppressed. In every State of the South there are many dependent children who become criminals. Individual church members and the collective church should throw around these children unceasing control and restraint, and should labor to prevent the incarceration of all children under 18 years of age.

Our Sunday schools in Virginia are beginning to give some attention to this side of our social problem. During the last eighteen months 165 little boys, most of whom were prisoners, have been taken from the jails and placed with good Christian families. Fifty-six dependent children have also been placed in good Christian homes. Another phase of our social work which has the backing of many of our churches is the effort to build an industrial home-school for wayward colored girls in Virginia.

With a clear vision of the vital relations of the Church to our every day problems, the young Christian leader can reestablish that strong faith in God, create that fervent feeling of devotion out of which will come a deep sense of Christian service.

The young Christian leader need not give too much attention to the construction of church buildings, but more to a real Christian life.

Let more of His life be seen in your every day life, be punctual and regular attendants upon church service, be mindful of the

Christian, Social and Industrial rights of the community, then and not until then will the permanent and steady growth, with each of these necessary improvements our country church, be assured.

SERVICE OF THE COUNTRY CHURCH IN HELPING THE NEGRO

REV. G. LAKE IMES,

Tuskegee, Ala., Dean of the Bible Training School, Tuskegee Institute.

THE Bible Training School of Tuskegee Institute has recently completed a survey of the churches of Macon County, Alabama. The results of this survey throw some valuable light on the problems of the country churches.

It was discovered that in this county there are 98 churches, scattered over a district of 615 square miles. These churches minister to a population of 22,000 Negroes. Of this number 8,987 are members of the churches. These churches represent an investment in lands and buildings of \$55,000 and for their operation and management they receive annually contributions amounting to \$29,000. These 9,000 workers and these 100 plants are directed by 74 pastors, with the assistance of 250 local ministers and 905 officers.

These facts gathered from a strictly rural district and taken at a time when outside forces have had little to do with the development of religion among our people, may be considered as fairly typical of general conditions in the country church among Negroes. Their significance will be brought out as we proceed.

In a conference of this kind immediate interest lies in the possibility of the use of these forces in the development of country life. We are asked to consider what can be done with these resources of men and money to secure their greatest efficiency in solving the problems of life in the country.

I was reading sometime ago an article in a Y. M. C. A. magazine in which the editor said, "We want men of vision: workers we have a plenty, willing, enthusiastic, unselfish workers, but men who can see ahead and plan and direct are the scarcest material we have."

Life in the country has suffered for nothing as for this vision of its possibilities. Visions indeed it has had, but they have been too often of things at a distance and remote from its own atmosphere and conditions.

Our country boy dreams of success, not on a farm, but in a city; not as a farmer, but as a doctor, merchant, tradesman, or porter; and every sacrifice is made by those who love him, to realize the vision that takes him away from home and out of the country.

The vision of prosperity at home is of the same kind. It is a

vision of increased credit; of larger advances at the store; of bigger loans; all of which finally means more and better things for the man at the bank, and less for those at home. And even in the matter of rest and recreation, the same attitude obtains. Bending over the plow, prodding the patient soil, his vision of pleasure and rest and refreshment is in the hot and dusty town, with its gaudy, garish appeals that consume everything and give nothing in return.

What the country wants is men and women who are possessed of a vision of the possibilities (that can be realized in the very heart) of the country itself. The best friend the country boy can have is one who can open to his eyes a vision of success on the farm, among the pigs and chickens and cows and corn and cotton and potatoes; who can show him that his hopes of prosperity and usefulness and achievements can be realized on the soil where he was born.

While the farmer works in the field, he wants the help of someone who can keep before his eyes the vision of his own growing crops; of overloaded barns, of lowing cattle, of rich and fruitful gardens: the vision of his own bank account made large as the fruit of his own diligent toil. He wants the vision of comforts in his own home: he wants the vision of an easy chair at the close of the day's honest toil; of happy children, honorable, upright, sons and daughters: a happy, cheerful wife, whose loyalty is increased by the evident returns for their labor and love.

Now the country church and the country preacher have the privilege of rendering this immediate service to those about them. If the country church does nothing else than create and keep this vision of a new Jerusalem coming down from God out of Heaven into the country districts of the South, it were well worth every cent, and all the interest invested in it. But what do we find? In a great many cases the Church itself presents a vision of all that is miserable, backward, ignorant and uninviting. The preacher openly declares that he has no faith in the country by going off to his town home on the first train after the Sunday service. The only vision of rest and comfort the Church brings is in Heaven, and that Heaven, too, is in another world, among a different people, and is to be reached only by dying. Granting the full reality of this Heavenly vision; the Church can keep in mind

"That Men of Grace have found
Glory begun below,
Celestial fruits on earthly ground."

The Master of the Church taught his disciples to pray for a kingdom on earth like that in Heaven. If the Church can make every son of the soil see the beginning of his Heaven here below, it will give such a vitality and strength to religion as we never thought it had. Now let me remind you that to perform this task

the Church does not need one cent more, nor a single change in its organization. Just as it stands the Church is equipped with men and with pulpits to sound this gospel in every part of the land. The man who can bring to the people such a vision of a new life in the country will be truly a prophet sent from God.

Again, the country church wants a programme of service. By this I mean a definite scheme of activity that looks forward to the development of the life of the community in which the church is located. In this direction the country church has three distinct advantages. In the first place it is the natural center of community life. Entertainments are held at the church, picnics and other social gatherings. It is the public meeting place for business, and politics too. At some stages of its career it does double duty as church and schoolhouse. In these and similar ways it touches practically every interest of the community life.

A second advantage that is peculiarly true of the Church among Negroes is that it likewise reaches all classes of society. The old gather for religious and other serious purposes. The children gather largely for social purposes. But whatever their purpose, these gatherings never fail to bring together not only the useful and aspiring elements of the community, but in a notable degree the idle and vicious elements as well. The camp meeting and revival have their following of gamblers, bootleggers and loafers as well as of preachers, singers, exhorters and moaners. Every grade and stratum of society for one reason or another follows in the wake of the church.

The third and perhaps greatest advantage of the Church is the fact that leadership is conceded to the preacher without dispute. His influence, and with it the patronage of the Church is accepted and even coveted in every direction that he may be minded to bestow it.

These facts place before the country church practically unlimited possibilities in the direction of definite, practical service in the more homely interests of the people. But the plain fact is that instead of being organized to help the people in these definite and practical ways, the present organization of the church is chiefly for exploitation. As things are at present, the country church is farming the country people in the same way that the present system of agriculture farms the land. In plain words, the average country church among the Negroes is getting out of the people all it possibly can, with little or no thought as to what the people get in return. Let me give some figures:

In Macon County there are 98 churches. These churches receive from the people each year about \$29,000. Of this amount pastors and preachers receive \$23,000. About \$3500 are sent away to support outside organizations. The balance, less than \$2500, goes for repairs, debts, upkeep, and miscellaneous expense. Now

the pastors of these churches come to their communities on Saturday and leave on Monday. No time is spent in pastoral visitation. No attention is given to the school. No service is rendered in the weekday interests of the people, and this is the result: that while the people of this community contribute nearly four times as much to religion as they do to education, they receive in the time of the pastor, and the upkeep of the church, only one-sixth as much in return as they receive from the schools. In short, the Church and the preacher are in grave danger of becoming mere parasites in the life of our people. What are the remedies?

In the first place, a decent return for the money invested calls for more of the pastor's time. The country, of all places, needs a man who can and will remain in the midst of his people, sharing their life, interested in their pursuits and giving time, thought and energy to helping, in every possible way, to make country life more attractive, wholesome and profitable to those who dwell there. In the great majority of cases in this county, the pastors visit their communities only one Sunday in each month. At the most liberal estimate, they do not spend more than one day in 15, or 25 out of the 365 among their people. On the face of it, it is plain that less than one month in the year, given one or two days at a time, will not be productive of any substantial results in the direction of helping these people.

At a time when boards of education are striving in every way to lengthen the school term, the responsible leaders in church life should be exerting every effort to increase the amount of time that pastors spend among their people.

Again, this absence of the pastors leads to another result. The churches themselves stand idle the greater part of the year. In this same survey it was discovered that at the very best, the church buildings through the county are not in use more than four days in the month. In the majority of cases they are used only two days in the month. This means that an investment of \$750 or \$1000 in land and buildings is allowed to stand idle 95% of the time. Valuable as religion is, it is too valuable not to be used more than it is.

In a district where there is no other common meeting place, no real social center, the church might well be used more frequently than it is in the interest of wholesome community development.

The same idleness touches the official body of the church. In Macon County, Ala., the 74 pastors are helped by 249 local licensed preachers and 905 officers. But when the pastor is absent the licensed preachers have no responsibility for church services and take the pulpit only to serve his convenience and needs. The officers vie with each other for precedence and power. Were these men active all the while, perhaps the community could afford to spare their pastor from their midst.

There is yet one more condition in the country church that could be immediately improved. I have called attention to the fact that practically 88% of the money contributed for religion in the country is used in a personal way, for salaries, traveling expenses, and such things. Now the gravity of this is not in the amount of money that these persons received, for the average salary in our county is only about \$250. Even if the pastor has two churches, his income cannot be very large — but the gravity lies in this: that the church does not interest itself in the support of other movements in the community that deserve similar contributions from the public purse. Money will be raised for the church, for salaries, for buildings, but not one cent for the public welfare. Every effort is made to get money from the people; but almost nothing is done to see that the people have some tangible return for what they contribute. After giving money for years for the support of the church, the school facilities will be just as poor; the homes just as miserable and unattractive; and the jail and chain gang just as full as they ever were. It is in this direction that the Church can afford to ask for larger contributions from the people. The neglect of these "productive" activities, as they may be called, is working to keep the church itself poor, miserable and weak.

In all of this, I have tried to indicate that the present organization of the church, which is now doing nothing more than exploiting the people, should be developed to the point where it can make a clear cut, definite contribution to the life of the people. By the side of the Ladies' Aid Society, let there grow up a "School Aid Society." Along with the gifts for the poor saints, let there be gifts whose aim is to reach and save the poor sinners. For every dollar that is spent in the *organization* of the church, let another dollar be spent for its work among the people. It is the neglect of this kind of activity which has given rise to so many other organizations, external to the Church, that are now doing what the Church ought to have done long ago.

Up to this point, I have tried to show that the church can serve the man in the country by keeping a vision before his eyes, and helping him realize that vision. I want to say further that this is a task, and a man's task, at that. We are already familiar with the development of modern industry that is calling for skilled labor in even the humblest tasks; skilled labor in section gangs on the railroads, skilled labor in street paving, skilled labor in tunneling. Industry in all its forms is operating with skilled labor with greatly increased production and corresponding increase in profits. In the same way skilled labor has come into the school room. The school superintendent is no longer satisfied with the teacher who is simply a *graduate*. To be really acceptable he must have had special training in some particular line of educational work. And we have come to the point where the farm is voicing the same demand. The

hundreds of demonstrators in all parts of our Southland are simply the beginning of an attempt to make the farmer a skilled laborer. In the same way, the programme which I have outlined up to this point demands the highest kind of skilled labor. To operate the Church with anything less is to reap the same failure that has come to the farmer. In this matter I refer not only to the pulpit but to the pews as well. It has been for a long time conceded that the progress and activities of the Church demand a trained minister. The idea has been very general that with a trained pastor, the problems of the Church would be at an end, but it would be just as futile to attempt to operate the church with untrained workers as it would be to operate a cotton mill with all green hands. Such a church would no more be a success than an army with a horde of raw recruits. But for a long time yet the preacher will receive most attention.

The preacher at best is expected to know a great many things, but the country preacher ought to know something about everything. For a good many reasons, he is apt to find himself the only man in the community whose assistance will be welcomed in all phases of life. To make the most of his opportunities his training will be as diversified as it is possible to make it. In this situation the question is not, "what ought the minister do?" but "what can he do?" and he will find his opportunities as his talents are varied. The translation of a Hebrew word or the theology of Shakespeare solve no problems in the country. The more the preacher knows about raising chickens and storing sweet potatoes, the stronger will be his appeal to the men and women around him. But most of all will he have a heart trained to be interested in the happiness and welfare of his fellows. His greatest joy will be to touch the common life and to move among his neighbors as their friend and helper.

Unfortunately the country church among Negroes, without reference to the situation among other people, has few such men. The reasons for their lack of training in the schools are known to us all and are not to be charged to their account, but their failing in the direction of unselfish interest in the progress of their people is sad almost to discouragement. In the county already referred to only two pastors among the hundred churches lived among their people. The others were distant from 5 to 30 miles. The station agent in a small town in the State of Alabama reports that at the end of the week he regularly sees more than 25 Negro ministers leaving that town for churches in the country, and as regularly returning on Monday. Of course there are reasons for this choice of life at a distance, but however good the reasons, it simply means that the interest of these pastors in their people is secondary to their interest in other things. The words of the Master come forcibly: "The hireling fleeth because he is a hireling: the good shep-

herd giveth his life for the sheep." Much as these districts need the preaching of the Gospel, they need also the help, presence, sympathy and example of the preacher in their midst. No amount of excuses, however just and plausible, can supply this lack. Only the preacher who lives in the country can be the real country preacher.

I have gone thus far with only the slightest reference to preaching, and there are some, I am sure, who have already begun to think that the Gospel of Jesus Christ is a secondary part in this programme of the Church for rural improvement. Let us make no such mistake, but rather let us change our ideas of the nature and purpose of the Gospel. It was the old apostle Paul who described this Gospel as "the *power of God* unto salvation," and this will be its function in the programme that I have just set before you. In all that may be undertaken it will be the Gospel of Jesus Christ that will be the force, the power, the dynamic that will realize the achievements that have been outlined. It will take the Gospel of Jesus Christ to open the eyes of men to this new vision of the possibilities of life in the country: it will take the Gospel of Jesus Christ to quicken their faith in the practical means adopted for its realization: it will take the Gospel of Jesus Christ to reconcile them to the toil, to the struggle, to the labor, to the sacrifice that must be made for its final achievement. Sabbath after Sabbath the Gospel of Jesus Christ will point the way upward, will strengthen the weak hands and confirm the feeble knees, will say to them that are of fearful heart, "Be strong, fear not."

But we are not accustomed to hearing the Gospel in this light. We have come to think of it as an end in itself; to think of *preaching* as the only purpose of the ministry. But to have preaching, without undertaking some task, is to have an engine with no machinery to operate, a dynamo without cars to run, a mill without corn to grind. The Gospel of Jesus Christ is a power, and as such is designed for the accomplishment of deeds. It is a force to send men on in the accomplishment of the world's work. It is the great dynamic of that civilization which is called Christian, and if one but studies history he will not fail to discover that behind the marvelous achievements of the present age is the Gospel of Jesus Christ, enlarging the vision of men, quickening their faith in the work of their hands, and urging them on to larger and noble achievements. A Gospel that does not do this is no Gospel at all, it is but "as sounding brass or a tinkling cymbal."

In closing I want to address a word to these far-sighted friends who are responsible for this Conference. You have reached the foundation. You have struck rock bottom. In your aspirations for the progress of the Negro there is a significance in the Church that is not to be overlooked. In the first place it is the oldest and most extensive organization at work for the uplift of the Negro.

For over a hundred years the Negro church has been at work for the salvation of its people, and has been the conservator of the best things among us. These years have seen its distribution into every section of our land where the foot of the Negro has trod. In new sections it is the first expression of community life. In old sections it is the most flourishing. There are places without number where the Negro has no schools. Business is just beginning to make its appearance everywhere among us, but I have never yet seen any community of Negroes that does not have a church, even if the meeting place is a storeroom or a private home. This means that the humblest and most remote member of the race can be reached and touched with vitalizing influences through the medium of the Church.

Again, it is a striking fact that the Church has more capital invested in its business than any other social agency among us. In Macon County alone, the capital invested in buildings and lands for church purposes is \$55,000; this without any stimulus from the outside to enhance its growth. In the same county the public schools represent a capital investment of only \$40,000; a result produced by the combined efforts of the State, of Tuskegee Institute, of the Jeanes Fund and private benevolence. The Church represents an already established organization, ready at once to be launched into new channels of progressive development.

Finally it has the largest following of men and women, already pledged to its support and development.

In this same county 9,000 out of the total population of 22,000 are members of the Church. This gives a working force of one man in the Church to work upon and influence two persons outside of the Church. Such possibilities of intensive cultivation in human society rival those of the farmer in the intensive cultivation of the soil.

But let us pass from mere figures to the men and women themselves. Nowhere, perhaps, will you find a heartier response to messages and movements for progress and development than in these country districts themselves. The very exodus to the city, of which we complain so much, is itself the expression of the desire of the men in the country for a larger and better life. However mistaken his judgment as to the possibilities that await him, the fact remains that he is well aware of his present unhappy lot, and is willing to risk a good deal for its improvement. Just what he is willing to do in coöperation with the Church may be seen in a return to figures.

In the county so frequently referred to the Negroes alone contribute about \$7,000 for their schools, to which the State adds \$9,000: but these same people are contributing annually more than \$29,000 for the support of their churches. This sum judiciously supplemented by contributions from the outside would work won-

ders if more wisely directed toward the general uplift. It is a good thing that at last you have come to touch and rejuvenate the Church among us. We have stood by and seen the growth and development of our schools, and rejoice in the progress we have made in knowledge and wisdom. We have witnessed with satisfaction the leaps and bounds of economic achievement. While watching these we have wondered why such discriminating sympathy should pass over (in its beneficent purposes) an institution that touches every member of the race; that enrolls one-third of the race among its workers; that stands already organized with the largest capital of all our social agencies. But it appears that someone has caught the vision. A prophet has arrived and we look forward to the largest, most rapid and most substantial progress that the race has yet made.

Catching the inspiration of this Conference, I see a multitude of these young people going forth to larger and better service in the Church of Jesus Christ. "And the wilderness and the solitary place shall be glad for them and the desert shall rejoice and blossom as the rose."

WORK OF A NEIGHBORHOOD UNION

MRS. JOHN HOPE,

Atlanta, Ga., Moorehouse College.

I CONSIDER it a rare opportunity to talk to so many hundreds of students, because you represent the best preparation for unselfish service, and it is of service that I shall talk to you young people.

A great deal has been said about the needs of the country. I shall talk of the needs of the city and what we are doing in Atlanta.

Now if you would prepare for unselfish service the very first requisite is to get the Lord Jesus Christ in your heart, for to be able to reach the less fortunate people, you must love them, for there is no bond between you and them, if there is no love, for Christ is love, and through Him alone can there exist the fellowship with God and the brotherhood of man.

Our Neighborhood Union, an organization of colored women in Atlanta, considers that the conservation of the child is a prior factor in the problem of social improvement, and we believe that the best way to save the child is through the home. The workers of a Union look to their immediate community and by their example of local assistance, stimulate other communities to organize for the improvement of their Neighborhood.

What I shall say pertains almost exclusively to the slum element of the neighborhood, yet if a stranger should ride through the neighborhood and see the conditions of the streets, the lack of

water, drainage, sewerage, lighting and housing in many of the streets, he might think that it is all slum. Even where the best homes are situated, where the house-holders and property owners and wholesome conditions are to be found, the streets are so unsightly that the casual observer would get a very poor impression of a very fine group of colored people. To such an extent has the city neglected to supply good streets, ample lights and proper sewerage, although repeated requests and petitions have gone up to the city authorities, that it might be well to soften much of the criticism of Negro localities and inquire to what extent the city itself has fulfilled its duty to its Negro citizens. But in spite of unfavorable appearances good people live there and through their own right living are presenting a standard of physical and moral cleanliness.

Not only is the city remiss, but the Negro suffers at the hands of real estate men. They rent to Negroes a class of houses that is known as "Nigger houses." I want you to think of these shacks and the wretched poor people in them, for it is this combination of bad housing and poverty that makes the problem very difficult.

Cleanliness is next to Godliness, and to have clean, sweet, pure homes, we must be mentally, morally and physically clean. But how can this be, when I tell you that there is a place here where thirty-eight families must draw water from one faucet? These people must depend on washing and ironing for a livelihood. Is it possible for the person or clothes to be clean? And the well water is too precious in these quarters to be wasted in cleaning house. Yet in the face of these conditions we must rear industrious, pure girls and boys.

One of our workers called upon me to go with her to a house in her district. A girl of fifteen had grown tired of the tumbled-down shanty with its bare board walls with the loose "cracks lined with the countless generations of germs of every description," for the walls had never been even whitewashed. She had lived there with two sisters who worked out all day, and now she longed for a little color and brightness—she wanted to go to the show, she longed for friends, for happiness. She was tired of washing, ironing and carrying clothes, being a hopeless drudge, getting no joy out of life. The girl ran away. We succeeded in bringing her back home; but she still has a restlessness. What I have just told you was the girl's own reason for leaving. She told it to us herself. The awful tragedy of the poor is drudgery, monotony, gloom and hopelessness.

The fifteen-year-old girl is a sad problem in such surroundings, especially when villainous men are seeking to entice and ruin her. We rescued a girl that had been drugged and kept all night in a house occupied only by a man. Yet we found it practically impossible to punish these men. I tell you we women and men must

see to it that our girls get a fairer showing. Whether they are good girls or bad girls they are ours, and we can improve them and protect them. So, we go from house to house. The people work — work all day and half the night — but what then? There is nothing uplifting for them as they see it; they have not even homes, although they try in vain to make them. In one district where the houses were so steeped in wretchedness that it seemed impossible for good influences to affect them a director or worker started a Sunday school and she went each Sunday to gather up the little ones. One day she stopped at the door from which came the voices of men. She saw they were gambling and kindly admonished them to stop. They threatened violence to her if she ever came back. However she did go back and talk with them and they promised to do better. Some good was done for they did not gamble in that house any more.

Now these gambling dens, blind tigers and places of immorality can be found in almost any community of respectable people. They are unwelcome neighbors it is true, but they are everywhere with their demoralizing influences. Think of your child coming in contact with these people and their children who are shut in among surroundings which sere the mind by suggestions of evil, where hideous ugliness drives the soul away from ideas of truth and beauty and purity. What hope would there be for your child?

Someone has said — "The most pitiful victim of modern life is not the slum child who dies, but the slum child who lives. Every time a baby dies the nation loses a prospective citizen, but in every slum child who lives the nation has a probable consumptive and a possible criminal."

In one family, depraved it seems beyond redemption, there is one little boy we have been following up for several years, coaching and loving him into doing right and trying to inspire him into wanting to be somebody. Repeatedly have we talked with the inmates of this house; we have not asked them to move out of the neighborhood because we want to hold on to the boy. The sister of this boy was left in charge of her four brothers at the death of her mother. This woman, a hard-working woman, had to leave these boys to play in the street, as thousands of our children are left. I have watched her for years each day go to and from work. These boys had no one to look after them; they went to school only a half day, because in our city the Negro schools are so crowded that they cannot accommodate all of the children except by taking them in half-day shifts. So these boys running wild every day while their sister was at work, turned out to be crooks and criminals. But their big sister, a good woman, tried to save her youngest brother. She paid him out of trouble, spent all of her earnings, and ruined her health besides. From a home like this we are trying to rear this little boy. Many examples I could tell where

these poor people could be saved and made into good citizens if only they are given a chance.

I know no place that offers a greater opportunity for propagating criminals than our city. These people pay vastly more for the rent of their shanties than do the best class for better homes. The greed of the landlords and their desire for larger profits on their investment make them slow to reform. The responsibility of disease and crime justly belongs to the landlords. They are responsible for the conditions of the house they rent and when they insist on family after family moving into filthy, broken-down, poorly ventilated houses, they are spreading diseases to hundreds of families. It is no wonder that the mortality is high, that hundreds of tuberculosis patients die every year. These men receive blood money and care nothing for the people or community. We are working hard on this problem and shall succeed. Many of our best white people are assisting us.

The National Housing Association says: "Any condition of housing which is unsafe or unsanitary, or in any way unfit for living or home making is bad housing."

"Any condition of housing that in itself tends to impair the physical or moral health of a tenant is bad housing."

"Any condition of housing which is damaging to the community is bad housing."

The Negro has been censured for years as a breeder of all that is vile, a menace to any community, but the truth is we are neglected. I tell you, my friends, the slum is not all vice and crime. Much of the slum is just misfortune, poverty and disease which might easily be our lot some day. Because we live in these places, we do not have to die in them, for we can transform them.

The programme of the Neighborhood Union seems to be very heavy, but when you consider that this is neighborhood development, it means that if a neighborhood is to be made what it should be, every condition that is not satisfactory should be investigated, and the children should be carefully protected and directed. To do this we hope to establish Neighborhood Centers in each neighborhood. These centers would not be complete without a kindergarten and day nursery. Is the day nursery a crying need for the Negro?

Let me tell you one little story out of hundreds that could be told.

A widow with three children, the eldest a girl of eight years, was obliged to leave her children each day alone. This mother nursed a sick child in the rich section of the city. Some times she could not return to her little ones until nine o'clock at night. The neighbors had been keeping an eye on the little folks. One cold night the children disappeared. The neighbors started a search and when the mother came home she too joined the party. They

searched everywhere but to no avail. When the little group returned to the house not knowing what to do next, one woman thought to look under the couch in the corner, and there to her surprise were the three ragged, hungry children piled up on each other fast asleep. Fear of the darkness, cold and hunger made these little ones find a warm, safe retreat. Do we need day nurseries?

These neighborhood centers will supply a great need when they are placed in the midst of the very poor. They will serve as a recreation center and an effort will be made to give some color to the life of the neglected boys and girls, women and men of the community.

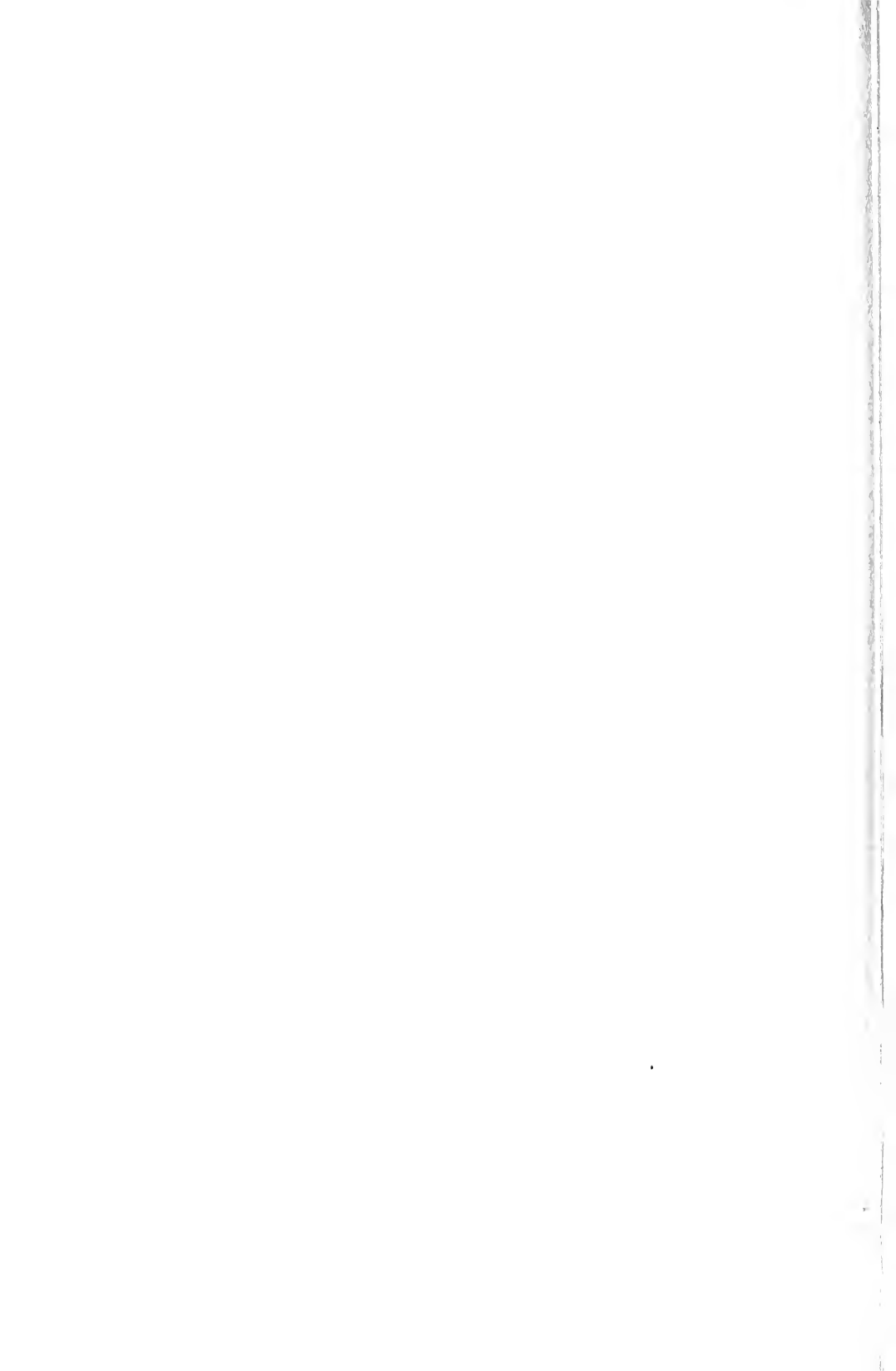
The children from the kindergarten age up, are to be taught home making. The domestic science is to begin with the child of the second grade and continue through the eighth grade. Give the child as broad an education as he is capable of taking on, but give him the practical side early in life that it may become a part of him. Then should he stop his education early as most of them do, he will be prepared to become a useful citizen.

I have dwelt much on bad housing and extreme poverty and tried to show the relation of this condition to crime. I have tried to emphasize that there may after all be some sort of relation between physical uncleanness and moral uncleanness.

It is our aim to improve the homes and make the people hopeful, and after all that is the problem — to encourage our people and bring sunshine into their lives. Our obligation is to those in need. We must love our neighbor as ourselves and make a man, a good citizen of him.

COÖPERATION BETWEEN THE RACES

SIGNS OF GROWING COÖPERATION
COÖPERATION OF SOUTHERN WHITE PEOPLE
PASTORS IN COÖPERATION
EDITORIAL ASSISTANCE



SIGNS OF GROWING COÖPERATION

By MAJOR ROBERT R. MOTON,

Hampton, Va., Commandant, Hampton Institute.

IN a meeting held recently in Virginia an old colored preacher in opening the service prayed thus:—"O God of all races, will you please, Sir, come in and take charge of de min's of all dese yere white people and fix dem so dat dey'll know an' understan' dat all of we color'd folks is not lazy, dirty, dishones' an' no 'count, an' help dem, Lord, to see dat most of us is prayin', workin' and strivin' to get some land, some houses and some ed'cation for ourselves an' our chilun, an' get true 'ligion, an' dat most every Negro in Northampton County is doin' his lebel bes' to make frien's and get along wid de white folks. Help dese yere white folks, O Lord, to understan' dis thing. Lord, while You is takin' charge of de min's of dese white people don't pass by de color'd folks for dey is not perfec'—dey needs You as de white folks do. Open de Negro's blin' eyes dat he may see dat all of de white folks are not mean an' dishonest an' prejudice' against de color'd folks; dat dere is hones', hard-workin', jus' and God-fearin' white folks in dis yere community who are tryin' the bes' dey know how, wid de cir'umstances against dem, to be fair in dere dealin's wid de color'd folks, and help dem to be 'spectable men an' women. Help us, Lord, black and white to understan' each other more eve'y day."

The prayer of this old colored man expresses in a crude, but effective fashion the feeling and desires of the best Negroes and the best white people of the South. The sentiment of this prayer is becoming more and more universal, and it is actuating as never before the best thought and the highest aspirations of our Southern people. This, then, is the first fundamental sign of growing coöperation in our South. One who is reasonably familiar with Southern conditions cannot but see on every hand unmistakable evidences that the two races are growing more and more to understand and sympathize with each other in the common life which they now lead and must of necessity continue to lead.

It is comparatively easy for a person to become discouraged regarding the situation, especially if he is governed by the reports which he sees in the average daily paper. There seems to be a popular desire, on the part of press dispatches, to emphasize the unsavory side of Negro life.

How often one sees in a paper—front page, first column, in glaring headlines a report of some crime alleged to have been

committed by a black man; whereas, in the very same paper on the last page and often in a most insignificant place on that page with very modest headlines, one finds a report of a white man charged with the same sort of crime! If there is a misunderstanding between black and white people in any community, often in cases where there are less than a half dozen in the disturbance, the papers will report a *race riot* and give the impression that practically all the Negroes and white people in the community are up in arms against each other.

This sort of propaganda which has been indulged in for several decades and with increasing exaggeration cannot but prejudice many people of both races against the Negro and cause the casual observer to wonder after all if it is possible for the black and white races, whom God in His infinite wisdom and goodness has seen fit in His own way to place side by side in large numbers on Southern soil, to live helpfully and harmoniously together. But there is no real reason for discouragement because this is more or less superficial and far from the actual facts of the situation, for with a sober second thought there comes to mind the rank and file of the Negro race — the law-abiding citizens who keep out of court, out of the papers, and the earnest, thoughtful growing numbers who are working side by side with the best white people for the salvation of the race problem.

INDUSTRIAL RELATIONS

Immediately after the War there was naturally a certain sort of paternal relation that existed between the white man and the Negro, but this was rather of a patronizing sort. This relationship exists even now to some extent, but such a relationship cannot long continue. There must come a difference and a more lasting, and in the long-run, a more wholesome relationship. The younger generations of the white and black races have now come to the stage of action. Their dealings are less cordial and less patronizing, but are more cold and business-like. The Negro stands on his manhood. Few favors are asked except such as may be reduced to a basis of dollars and cents.

There was developed during the days of slavery a spirit of suspicion on the part of the Negro against white people which the Reconstruction Period did not by any manner of means lessen and which has hampered the Negro, perhaps, more than it has the white man. This the Negro is rapidly out-living and that, too, is encouraging. Notwithstanding all that has been said against the Negro from the press and platform, the real situation was never more hopeful and encouraging than it is at present. Even the casual observer must see that there is growing a spirit of real coöperation and sympathy between the races, and that never before has there been a more earnest and sincere effort on the part of both races for mutual

help and coöperation. There is a growing and genuinely honest disposition on the part of the Negro everywhere to seek the advice as well as the assistance and coöperation of white people in every movement for the common good of the Negroes in almost every community. There is an increasingly strong feeling on the part of Negro laborers and mechanics for unity and coöperation with similar groups of white artisans, and the white Unions are seeing more and more the necessity for a closer union of the various labor operations, and this feeling will continue to grow as men become better trained, better educated and better Christians.

EDUCATIONAL COÖPERATION

In educational matters there is a growing sympathy and spirit of coöperation between whites and blacks as never before. The Negro is calling on school officials for a fair and equitable distribution of school funds. They are asking for better schools, longer terms, better pay for teachers, and better equipment: in many cases the Negroes, out of their own earnings, are buying land for the school and often putting up the school houses, sometimes supplementing the pay of the teacher, this generally being done with the advice and approval of the local school officials, who are responding with a more liberal appropriation for school purposes such as was never before witnessed.

Hampton Institute through its Principal, Dr. Frissell and its Trustees, notably the late Robert C. Ogden and through the institutions that have grown out of Hampton, has done more than perhaps any other single institution in making possible the sort of co-operation that counts for most in the development of the two races here in the South. Hampton Institute more than any other institution, through its Trustees, Principal and graduates, has established a platform upon which Northern men, Southern men, black men and white men can work together for the good of humanity and the glory of God. More phases of life, more creeds and colors are constantly meeting at Hampton for the discussion of vital questions and inspiration for greater work than in any other place, perhaps, in America.

Dr. Booker T. Washington has done more than any single man to bring the colored people to realize the wisdom and absolute necessity of calling on the white people for advice and aid, and I need not say that the response in most cases has been most helpful and gratifying, and this attitude on the part of colored people has encouraged the white people to take more interest in what is going on among colored people in almost every line of endeavor.

We all know of the work of the Jeanes Board through which Dr. James H. Dillard has accomplished such splendid service for God and humanity, and all know also of the State Superintendents of the rural schools of whom Mr. Jackson Davis was the pioneer.

These two agencies are linking not only the common rural schools in the communities in which they work but are doing what is more important — they are linking the two races together on the ground of common brotherhood, common needs and common sympathy, in the cities as well as in the country. Here is a great forward movement toward the coöperation of the races. In Savannah, for example, organizations like the National Negro Business League are coöperating with the white people for a greater and better city. The same is true in Nashville as well as here in Atlanta and in other Southern cities.

DR. WASHINGTON'S TRIPS IN THE SOUTH

Dr. Washington, usually under the auspices of the National Negro Business League with other prominent colored men, has gone on what he calls "Educational Tours" through almost all of the Southern States where thousands of people, white and black, have gathered. These thousands have gotten from the distinguished Negro leader, frank, yet sane, advice as to the best methods of real coöperation and a more helpful relationship. These addresses have had as cordial a response from white as from black people. It would be difficult to estimate the value of such trips in cementing more cordial sympathetic feeling between the two races in these States.

UNIVERSITY RACE COMMISSION

The unstinted thanks of the Negro of the South are due Dr. James H. Dillard who brought into being, at the right time, the University Commission on Race Questions, a Commission composed of representatives of all the Southern State universities — men who without sentiment, are getting at the real facts regarding the Negro, with a view to helping not merely the Negro but the South and Nation as well. The Negro is perfectly willing to be judged on his merits by unbiased men, especially when they have before them the actual facts.

SOCIOLOGICAL CONGRESS AT MEMPHIS

Some of us attended last week in Memphis what was in some ways the most remarkable gathering I have ever witnessed. This was the third annual meeting of the Southern Sociological Congress. There came together a large body of Southern men representing all phases of Southern life, and an equally as interesting and representative body of Negroes. These men expressed frankly, dispassionately and kindly their views on the race situation, offering sane, helpful suggestions as to adequate remedies. Is it not a hopeful sign when black men and white men can thus counsel together on common problems?

COÖPERATION OF WOMEN

Our Negro women have shown consummate wisdom and tact in securing the coöperation and help of the leading white women in their civic movements. The Women's Civic League of Baltimore, led by Mrs. S. C. Fernandias and all of our Virginia movements have been and are headed by the most prominent and aristocratic white women. And here in your own city, Mrs. John Hope could not have accomplished what she has so successfully achieved had she not secured the help and coöperation of the white women of Atlanta.

NEGRO LEADERSHIP

The fact that the Negroes are themselves becoming better and more perfectly organized and are willing to accept the advice and leadership of their own race for racial betterment and civic improvement makes it all the more easy for the leaders of these organizations to throw the weight of their influence on the side of sane coöperation with the best element of our Southern white people. Few private schools are started in any community but the Negroes always ask certain of the leading white people to become members of the Board of Trustees. If they do not wish to make them real trustees, which means owners of the property, they will devise some kind of an advisory Board so as to link white people to the movement and thus secure their advice and counsel, and finally their assistance and often their influence with the County School officials.

BUSINESS COÖPERATION

There are in the South to-day about seventy Negro Banks owned, controlled and operated by Negroes, also numerous Building & Loan Associations. The Presidents or Cashiers of the white Banks not only have given advice to their Negro competitors as to the methods of banking, but have opened up their first set of books and started them off and in many places over-looked their methods and work until the Negro Banks could get on their feet. Only recently a Negro Bank in the City of Richmond came near having a "run" on it because of some erroneous report that was circulated in the community to the effect that the Bank was in trouble, and several of the leading white banking institutions, through their Presidents, told the Negro Bank to pay all claims promptly, and that they would furnish the necessary money if it did not have the available cash. These Banks knew that the Negro Bank was absolutely safe and solid and they had absolute faith in the honesty and integrity of its black President. In almost every community the Negro and white business men are on terms of harmony and co-operation; loaning and borrowing and buying and crediting as if

both were white or both were black. This spirit of business co-operation must and certainly will continue to grow.

HEALTH

It is perhaps along lines of health and sanitation that one finds the heartiest coöperation between the white and colored people. The Negroes have seen the possibility of a stronger and a more appealing plea to the white people for help and coöperation along lines of sanitation and hygiene than perhaps along any other line of racial activity. It is quite as important for the white people that the Negroes should be clean and healthful, physically, mentally and morally as it is for colored people, and the white people see and understand this and are willing and glad to lend assistance and coöperation as perhaps in no other movement. Disease is common to all and though germinated in the Negro cabin, is very apt to find its way to the white mansion. Disease like vice and crime knows no color line. As a result of the very important meeting recently held in the City of New Orleans to start a health campaign throughout the South, the white people are urging the Negroes to enter into this movement and have met with very general response from colored people.

NEGRO ORGANIZATION SOCIETY

There grew out of our Hampton Negro Conference a movement which we have called the Negro Organization Society of Virginia. This movement has for its object the federation of all existing organizations in the State of Virginia of whatever kind or character, whether religious, benevolent or secret societies, social or business conventions, farmers' conferences and whatnot, for the common purpose of general improvement of conditions among Negroes throughout the Old Dominion. Its motto is, "Better Schools, Better Health, Better Homes, Better Farms" among colored people. The Negro Organization Society seems to have about federated all of these organizations, for never in the history of the race has any movement taken hold of the various phases of Negro activity as this movement has done, and though the movement is only about three years old, it has inspired the erection of some twenty-five graded schools in the State, to say nothing about improving the equipment and surroundings of two scores more.

CLEAN-UP DAY

We have just closed, on the 2nd of this month, what we call in Virginia a Clean-up Week. A year ago we had a Clean-up Day, but we made it a Clean-up Week this year for the reason that it was not convenient in many localities in the State, because of storms, etc., to clean up on the day appointed, so we took a week. We asked the State Board, as well as the County Boards for their co-

operation and their help. We prepared a special bulletin giving instructions in simple language that could be easily understood by colored people as to the best methods of preserving their health, etc., which we called the "Negro Health Hand-book." This the State Board of Health published almost as we gave it to them, at no expense to the Organization Society, about thirty thousand of these books which were put into the hands of the school teachers and preachers as well as Negro leaders throughout the State, and special sermons, health talks and lectures were delivered throughout the State of Virginia. We asked the white people, who employed colored people, to excuse and encourage as far as possible their employés to clean up their premises, and while we have not the facts for the present year, we know that 130,000 people last year devoted the day to general cleaning on their premises and disposing of rubbish, white-washing their houses, outhouses and fences, and destroying breeding places for flies and mosquitoes. Perhaps the most significant thing accomplished in this health movement is that we got absolutely the coöperation and the backing of the leading papers and leading white people of Virginia. The new Hand-book has just been published, forty thousand copies of which have been distributed with results even more far-reaching than a year ago.

Last November in Richmond, six thousand people gathered to hear the reports of the year's work. Something like a thousand of these were white and they represented the leading people of the City of Richmond and the State of Virginia. There were present and on the platform, the Governor of the State, the President of the Richmond Medical College, the Principal of Hampton Institute and many leading Negroes, among them, Mrs. Maggie L. Walker and such men as Dr. Charles S. Morris and Dr. Booker T. Washington. Mrs. B. B. Munford, one of the leading white ladies of Virginia, was asked to speak on the subject "What white people can do to help colored people." Mrs. Munford opened her address with these words. "The best way," she said, "for white people to help colored people is for white people to believe in colored people." When speaking to the colored people later in the evening, I said the best way for colored people to help white people is for colored people to believe in white people.

It seems to me, then, that if we live up to the spirit of the colored minister and the equally sincere and earnest advice from Mrs. Munford, we will have a clew to the maze of race prejudice and race misunderstanding and a key to the door of Christian coöperation and brotherhood, and this is the spirit and purpose of this Negro Christian Students' Conference.

THE COÖPERATION OF SOUTHERN WHITE PEOPLE

DR. THOMAS JESSE JONES,

Washington, D. C., Bureau of Education.

I CAN think of no better introduction to my message than the quotation of some significant words spoken by Southern leaders at the Sociological Congress held a year ago in this city. On that occasion Dr. Arthur J. Barton of Texas said:

"We are the Negro's debtor for services rendered; we have been and are and shall continue to be the beneficiaries of his toil. For generations the Negro was our slave. He felled our forests, tilled our soil, gathered our harvests, tended our homes."

Dr. W. D. Weatherford of Nashville, Tennessee, said:

"I visited a large plantation where the plantation owners showed me \$50,000 worth of gathered cotton, where there were hundreds of Negro families with children; yet when I drove by the schoolhouse, a half mile away from the headquarters of the plantation, it was such a place as was fit only for the housing of horses and cattle."

Prof. W. O. Scroggs of Baton Rouge, La., said:

"The crime of lynching is undoubtedly the source of more irritation, distrust, and despair on the part of the Negro than the sum total of all the other ills to which black flesh is heir. But its degrading effect is even worse upon the white man who sanctions it and upon him who joins the mob. The former is an anarchist and the latter a murderer. In the face of such prevalence of the mob spirit among the ignorant masses, why have bench and bar, preacher and teacher so long remained silent? When will Southern manhood muster sufficient courage to challenge effectively the sovereignty of the mob?"

.....

"Better education, higher moral ideals, a general awakening of mind and spirit, the substitution of reason for prejudice and tradition, the socialization of religion—these are the fundamental needs of the hour. Above all, we must realize that as a race we cannot live wholly to our selves; if the black man is sinking we are not rising; that if he is going backward we are not going forward; and finally, that no social régime can long endure that is not founded on justice."

These are the words of broad-visioned statesmen, true-hearted followers of Jesus Christ. Such noble sentiments lift us to the Mount of Transfiguration, where in exaltation of hope we would build us tabernacles that we may live apart from labor problems, crowded houses, dirty streets, national wars, the ravages of disease, the conflict of races and all the other ills and quarrels to which mankind seems heir.

The wisdom of Jesus was never more in evidence than in these retreats to the mountain tops or to the quiet expanse of the waters—the lonely places where with his chosen few he could look afar and think on and on until they beheld the inspiring vision of a

people saved and a work well done. The pressure of the crowds, the endless discussions, the quarrels and differences within the holy group, the insults and demands from the selfish everywhere became oppressive. Constant association and contact with the same conditions blind and confuse, as a strong light, the eyes of those too near its heat and brilliancy. With the wisdom of the Master then let us withdraw from the valleys of many confusions. Let us leave behind for awhile the memories of quarrels and differences, of insults and failures, of discrimination and inefficiency. And let us ascend the mountain top and view the great forces that mold the destiny of the people who live in this Southland.

Yonder, first of all, we behold the millions of white people. Beside them stand the millions of colored people. And all about them are the fertile soil, the forests, the minerals and the unharnessed waterfalls, awaiting the trained mind and the skilled hand of both the white millions and the colored millions. Here then upon the mountain top of Christian Brotherhood let us use our imaginations that we may begin really to appreciate these great powers in their struggles for knowledge and happiness. The white group looms large and powerful in number and wealth and education and social experience. In numbers they are as twenty and a half millions to eight and a half millions of the colored. In wealth and education and comforts of homes the differences are equally marked. They are in control of the government and the schools and the customs of the land. No plan for the progress of the colored group is well considered that does not contemplate the cooperation of the white group.

From our observation tower we also behold the eight and a half millions of colored people, scattered over every section of the South. In the fifty years since freedom was given to them, their illiteracy has been decreased from 90 or 95 per cent. to 30 per cent.; almost a million of them are now farmers of varying degrees of independence; a quarter of a million own their little farms and the total acreage of land owned by them aggregates 20 million acres of fertile soil. These facts are indisputable evidence that the colored people are capable of progress and also that their white neighbors have looked with favor upon their struggles and in many, many instances have actually given substantial aid to them in their endeavors.

Splendid as all these evidences of progress of the colored people are as a guarantee that the race will ultimately make good, as evidences of its present status they show that the masses of the colored people are just beginning to appreciate the economic possibilities and moral standards of Twentieth-Century civilization. Figures for death-rate and prison population are probably the best available statistical measures of the difficulties confronting the colored people both within and without the race. In giving these

figures I desire to emphasize the fact that they reflect not only the ignorance and poverty, but also the unfavorable conditions in which the colored people are compelled to live. But whether the causes are within or without the race, the fact remains that the death-rate of the colored people is 24 per 1,000 as against 15 for the whites, and that the colored prisoners of the South Atlantic States were proportionally five times as many as the white prisoners.

Just as the decrease of illiteracy and the ownership of land are sure evidences of the inherent worth of the colored people and of the genuine friendship of their white neighbors, so the high death-rate and the large prison population are certain proofs that there are serious problems of education within the race and unfortunate limitations placed upon them from without.

With a conscious effort to avoid details and confusing issues, we have endeavored to view the two great human groups who are working out the destiny of the Southland. It is not necessary to dwell upon the third element. The marvelous resources of soil and timber and minerals and water power are the gifts of God awaiting that day when these two human groups shall have developed skilled hands, trained minds and coöperative hearts to transform the wonderful material wealth of the Southland into spiritual forces of patriotism, statesmanship and Christian service.

Obvious as these facts are to us all, the irritation of race contact and the pressing cares of daily toil frequently blind us to their fundamental importance in our plans and policies. Standing thus as upon the mountain top we behold the great white group with all its wealth and power, too frequently disdainful of the weaker group, yet conscious of its heroic men and women who lived and died for human rights. Close to them we see the colored group almost half in number struggling bravely, eagerly onward; frequently falling and failing but always pushing on. And all about them God's gifts in luxurious plenty waiting to be molded and transformed for the saving of both people. Under the inspiration of this threefold vision we bow before God in fervent prayer that the spirit of coöperation may arise in the hearts of the multitude and unite the thoughts of the white people and the colored people, even as the mists arise out of the valleys and make fields and the mountains into one glorious body.

What are the evidences that our prayers for the spirit of coöperation will be answered? First of all, faith that all things are possible with God; faith in God's children of whatever race or color or language; faith in the ultimate triumph of God's love in human hearts. Nor is this faith without proof in the history of mankind. As the centuries roll on, we can see that:

"Through the ages, one increasing purpose runs,
And the minds of men are widened with the process of the suns."

The Gospel which was formerly for the chosen family of Israel has been proclaimed by Jesus Christ to be for all mankind. "God is our Father, and we are all his children."

Even though we hear the murmurs of wars upon our Mexican borders and distant mumblings on occasions in the Oriental countries, the Brotherhood of man was never nearer realization than it is to-day. The welding process is always accompanied by more or less clanging of anvils and firing of forges. So in the coöperation of the white and colored in the Southland, the sound of strident voices to the contrary may be louder, but the deep notes of righteousness and justice sounded by Barton and Scroggs and Weatherford and Mitchell and many others too numerous to mention are the voice of God announcing His programme of love and good will to the children of men. Why should we doubt the ultimate triumph of justice and brotherhood in the hearts of the white group? They belong to the world group who more than all others have made democracy real and brotherhood effective. Among their heroes are Judson, the missionary to Siam, Livingstone, the martyr to Africa, Lincoln, the champion of democracy and the liberator of slaves, Armstrong and Ogden and Ware, pioneers in the education of the Negro, and in the present time, Dr. John R. Mott, the inspiration of this significant occasion and leader of world-wide movements. From the Southland this same group sent Lapsley to give his life for the black people of Congo. Up and down these Southern States there still resound the echoes of Curry, McIver and Northen pleading for the education of the colored people. Dillard of Virginia, Claxton and Wickliffe Rose of Tennessee, Tate of South Carolina are representatives of a large group who never miss an opportunity to foster coöperation between the races. Jackson Davis of Virginia, Sibley of Alabama, Newbold of North Carolina, Favrot of Arkansas, Goddard of Georgia are splendid young Southern men who are giving their whole time to improving the colored schools. Such movements as the Southern Sociological Congress, Commission of Southern Universities on Race Relations, Y. M. C. A. study classes on race questions in the white colleges of the South, are all forces indicating clearly the new tide towards brotherhood.

But more significant than the words or works of these well known people and institutions are the kindly contacts between white and colored neighbors that will never be known. These are the little personal loans to buy land or purchase a home, or to send a boy to school. They are the word of encouragement in time of trouble or advice on puzzling family problems. They are the favors and friendly exchanges between individuals of the two races, too numerous and varied for the imagination to follow. Could we realize the extent of these little kindly contacts, we would probably be

surprised into the belief that Christian coöperation is by no means a distant possibility. In closing these illustrations of coöperation may I bring to you an experience from the life of Secretary Hunton whose serious illness we all so sincerely regret. It was the evening of the Atlanta riot. Secretary Hunton and all the other colored people of the city were in their homes with drawn blinds waiting with much anxiety the next move of the rioters. The bells of Clark university were sounding the call to prayer. Suddenly he heard a knock at his back door. He opened the door and to his great surprise there stood his white neighbor with whom he had never spoken before. The neighbor pointed to an opening which he had made in the fence that separated the two houses and said: "If you need any help, come over."

Yes, the latent possibilities of Christian fellowship between the races are just beginning to be discovered. And my plea to you, my brethren of the colored race, is that you permit no false prophet of your own race or misguided reactionary of the white race to weaken your faith in the ultimate friendship and coöperative interest of the Southern white people for the colored people of this section. God's plan for the solution of the race problem in the Southland is not in the philanthropies and wisdom of Northern people; nor is it in the desires and struggles of the colored people; nor yet in the first-hand knowledge and daily contacts of the Southern white people. God's plan is in the combination of the best thought and the deepest sympathy and the most abiding faith of these three groups working with mutual faith in one another to realize the Kingdom of God here on earth.

SIGNS OF GROWING INTEREST ON THE PART OF THE SOUTHERN WHITE MAN

W. D. WEATHERFORD, Ph.D.,

Nashville, Tenn., Secretary in the Student Department, International Committee of the Young Men's Christian Association.

IN thinking over afresh the signs of growing interest and coöperation between the races in the South I have been led to make a rapid survey of conditions obtaining in other countries where different races are brought into close juxtaposition. I have been interested to read more than one full volume on the conditions prevailing in Southeast Africa, where there are about five natives to every European, but where the condition of the black man is a hundredfold more difficult than those of our colored people in the South. Some two years ago I undertook a tour of investigation which brought me into seventeen different countries in many of which racial problems were most acute. In Turkey, for illustra-

tion, we saw the bitter hatred between Jews, Mohammedans, Druses, Koords and Armenians. These divisions are partly racial and partly credal but they are divisions and sub-divisions as deep as the lives of men. The Moslems look down upon the non-Moslems or "Raga" as they are called, consider that they have no rights which a Mohammedan need respect, and treat them with cruelty in the extreme. In Southeast Europe the conditions are no better. Differences in language, religion, political ideals, and social customs, have broken life into segments — the members of each group hating the members of every other with all the virulence of their natures.

I have heard it said here in the South that we have not made as much progress in race coöperation as has been made in some other parts of the world. Now I am aware that there are many difficulties and problems yet unsolved, but my reading and my own personal observation lead me to say that in no other nation in the world where two widely separated racial types live side by side, is there so much mutual respect, mutual confidence and genuine coöperation as that which we have here in the South. We are not only decades and even centuries ahead of other nations in our adjustment of race problems, but I honestly believe that it has been given to us, by the power of almighty God, to show to the world what can be done under the spell of high ideals and religious consecration to bring men into this vital brotherhood even though we may be as far apart in our racial instincts as are the white and the black — perhaps the two most distinctive races in the world.

My study of conditions in other lands led me to the deliberate conclusion, that the chief underlying cause for our better understanding here, may be found not simply in the fact of our common language and religion, but in the peculiar spirit which dominates the religion of Jesus Christ. No other religion in the world is so fitted to stand the strain of race problems as is Christianity. No other religion in the world lays such deep and vital stress on the sacredness of the individual man, which is the very foundation and cornerstone of all inter-racial understanding and respect. To be sure Mohammedanism admits all adherents into its rights — and seemingly puts all on a common social basis, but the deep cleavage between man and man which persists in Mohammedanism can never be bridged by any force inherent in that religion — simply because that religion has no inherent valuation of man. No religion which degrades womanhood, and despises the deepest sanctities of life, can possibly have within it the power to dignify life and make humanity sacred, for we cannot despise and degrade a part of humanity and still hope to keep true our personal values. The fact is that in most of these countries religion is one of the chief sources of irritation rather than a power for amelioration.

It is, therefore, most fitting that in a conference on religious con-

ditions this question of coöperation between the races should be given prominence. Here and only here can a deep note of optimism be struck—for it is Christianity alone which gives a motive big enough and true enough to float our lives out of the shallows of pessimism and prejudice into the great sea of mutual confidence, coöperation and brotherhood.

There are at least four forms of coöperation which at this present hour show the spirit of Southern white men toward this problem—and each of these throw light on and lend encouragement to this whole subject.

The first is a determined effort on the part of the Southern white man to know in broadest terms the life of the Southern Negro. This is no morbid curiosity, neither is it a passing fad—but it is a deep-seated determination that by reading, observation, discussion and actual service we shall come to know the fundamental aspirations and needs of the Negro race. This of course is the first step toward helpful coöperation.

I am well aware that some have supposed that there is less interest now than there was a few years ago. There are fewer magazine articles and less agitation. Ambassador Walter Page, who was formerly editor of *World's Work*, told me a few months ago that there was far less interest in the North and East at present than formerly. He said the East was surfeited on race articles. But that is certainly not true in the South. Miss Helm's book on the "Upward Path," written by a Southern woman and sold almost entirely in the South, passed the twenty thousand mark within eighteen months after its publication. That is a marvelous sale for any book dealing with a social problem. I make bold to assert that there have been more volumes on the Negro read by Southern white people in the last five years than were read in all the fifty years preceding. There is a genuine eagerness and hunger for sane and accurate facts on these lines.

A second sign of growing interest is the determination on the part of the best element in the South, to have a share in the religious and social uplift of the Negro race. The white delegates at this conference are a testimony to this deep and abiding interest. I have recently sent letters to all of the United States farm demonstration agents in the South asking them if they were helping any Negroes to become better farmers, through scientific training. In almost every case they replied that they were helping one, two, and on up to a dozen Negro farmers. They indicated deep sympathy and interest and said that these farmers were among their most willing and capable colaborers. One man, a former student who was active in the Young Men's Christian Association work in college wrote that he found the Negroes so willing and so apt in taking instruction, that it was a genuine pleasure to coöperate with them. Nearly all of these men reported that Negro farmers were

buying land and improving their home conditions, and that with the most cordial approval of the white communities.

During the last six months I have had letters from literally scores of County Superintendents of education throughout the South. In almost every case they are planning big things for the future uplift of the Negro schools. They were holding County institutes for colored teachers with as much thoroughness and enthusiasm as they are holding institutes for white teachers. They are visiting the Negro schools as they have never been visited before. They are helping to provide the funds for Industrial Supervising teachers, they are giving care and attention to the proper construction of new school buildings. In every way they are giving the Negro school the most thorough coöperation.

The way in which many of our choicest Southern men are giving themselves to this work of coöperation is also significant. It means something when Dr. and Mrs. Hammond from the Methodist church, Dr. Snedecor and Dr. and Mrs. Little from the Presbyterian church, not to mention a host of others whose spirits are equally consecrated, have given themselves to this great task of helping the Negro. It means something when Dr. James H. Dillard, Mr. Jackson Davis, Mr. J. L. Sibley, and a number of other splendid men are giving their lives without reserve to the intellectual uplift of this people. The time has come when many of the very choicest spirits in our Southland are ready and glad to share whatever blessing education and Christianity have brought, with our brother in black.

I want also to mention a third sign of growing coöperation. This one lies not in the realm of deeds—it goes deeper than deeds, it lies in the realm of attitude and motive. The people of the South have always had a kindly feeling toward the colored people, but it is only of recent years that it could be said that they have come to feel that the mass of colored people were actually going to make real progress. In other words we are coming to have a broad and genuine confidence in the future of the race. I am not interested in a Chinese because he is a Chinese. I am not interested in a Negro because he is a Negro. I am interested in both because they are men, because in them throb the same human heart, the same human aspirations, the same human passions as throb in my heart. I am interested in this race because it is a race of God's children, because I believe God yearns to have them grow into His likeness as He yearns to have all men grow into His likeness. And one of the most hopeful signs of our time, lies in our growing confidence that this race is making genuine progress. We believe the Negro is moving upward into respectability, into efficiency, into Christian character. We believe they have inherent qualities of loyalty, faithfulness, nobility, and religious responsiveness. We believe that these qualities under the guidance of God

and Christian environment can be made to bloom into high and noble character. We believe that this generation of better trained colored people will have sanity and judgment enough to see that character and not clothes, manliness and not mannerisms will finally count. We believe that those sterling qualities which made the early slaves faithful, trustworthy, loyal, devoted, will when the race has found time to adjust itself to the conditions of a larger race life, ripen into a more beautiful fruitage than slavery was ever able to show.

Again and again in my addresses to the white people of the South I have recounted the faithful heroism of David Livingstone's followers, when the great missionary died in the heart of Africa, more than a thousand miles from the coast, for this illustrates better than I can tell the splendid characteristics of this race. Mr. Horne in his Biography of Livingstone tells this story very simply:

"With the death of the hero, most biographies perforce end. In this respect Livingstone's story is wholly unique. The most thrilling and sensational chapter remains to be written. It would have been easy for the men to have hurried the body in the ground, divided the property among themselves, and dispersed to their homes. Perhaps the last thing to be expected was that they would shoulder the dead body, and carry it from the center of Africa, more than a thousand miles, through a hostile and inhospitable country, to the ocean. Yet this was what they did; while the method, order and reverence of their proceedings would have done honor to the wisest and most civilized of our race.

"The dead man's possessions were collected, the boxes opened in the presence of all, and Jacob Wainwright made a careful and exact inventory on a page of Livingstone's little metallic pocket-book, in which his own last entries had been made. The next business was to appoint Susi and Chumah, the oldest and most experienced of Livingstone's followers, as leaders of the expedition. All promised to obey their orders; and all kept their word.

"The first practical step, after making the inventory, was a remarkable one. Outside Chitambo's village the men erected a small settlement of their own, fortified by a stockade. Here they built a circular hut, open to the sky, but strong enough to resist any attack of wild beasts, and in this they laid the body of Livingstone. His followers were stationed all around like a guard of honor. The body was dried in the sun for fourteen days. So emaciated was it that there was little more than skin and bone. For coffin, they stripped the bark off a Myonga tree 'in one piece'; the corpse was carefully enveloped in calico and inserted in the bark cylinder. The whole was sewn up in a piece of sail-cloth and lashed to a pole, so that it could be carried on the men's shoulders. Then Jacob Wainwright carved Livingstone's name and the date of his death on the tree standing near where the body rested. Chi-

tambo was charged to keep the ground free from grass lest bush-fires should burn the tree. Finally they erected two strong posts, with a crossbeam, and covered them thoroughly with tar, so that the spot might be definitely identified. They seem to have forgotten nothing that could be done to keep in perpetual memory the place where Livingstone breathed his last.

"It seemed at the outset as if all their hopes were to be frustrated. In three days half the expedition were down with fever. Two women died. Susi became critically ill, and could not move. They were delayed a whole month, and only started again to break down once more. It was not till they had crossed the great Luapula River — four miles broad — that things went better with them. Near where the river Liposhosi flows into the lake at Chawendes village, the expedition was unfortunately brought into active conflict with the chief and his tribe, and a regular affray took place in which blood was shed and many native houses burned. It is probable that a calmer and stronger leadership might have averted this; but it was proof of the determination of the devoted band to defend their precious burden with their lives."

Finally they met the white men sent out from England to hunt for Livingstone. "Lieutenant Cameron was decidedly in favor of burying the body in African soil; he also took the liberty of appropriating most of Livingstone's instruments to the use of his expedition. This latter act the men were powerless to resist, but in regard to the former they were not to be moved. It was useless to argue with them as to the disturbed district between Unyanyembe and the coast. They had made up their minds that the great Doctor must 'go home.'"

Yonder in Westminster Abbey in the center of the nave a slab marking the last resting place of the noble missionary reads:—

BROUGHT BY FAITHFUL HANDS

OVER LAND AND SEA

HERE RESTS

DAVID LIVINGSTONE

MISSIONARY, TRAVELER, PHILANTHROPIST, ETC.

Remember these followers of Livingstone came out of the very heart of savage paganism—they had had no Christian environment save that of one great soul.

I have said many times to both my white and colored friends that any race which can produce a group of faithful followers like those who did this deed of love, must have within it enough of inherent love, heroism, faithfulness and loyalty to make it a great race. It is our business with the help of God and through Christian environment to bring these nobler qualities to their fullest blossom. I believe in the race, thousands of Southern white men believe in

it, and as the Christian graces continue to blossom in their lives, all men will be constrained to have this faith. The growth of the spirit of Christ in my heart and in your heart and in the hearts of all, will alone make possible that spirit of brotherhood which will ultimately solve the problem of race adjustment.

I do not want you to forget that the final solvent of this race relation is Christianity. There is no other force in the world which can do it. Education alone will not do it. Privileges and rights for either or both races will not do it. The final argument will be transformed lives. Our relations in the South will come to be what they ought to be only so fast as the spirit of Jesus comes to dominate the heart of the colored man and the white man alike. Religion alone can make us considerate of each other.

MINISTERS IN COÖPERATION

JAMES G. SNEDECOR, LL.D.,

Tuscaloosa, Ala., Superintendent of Colored Work in the Home Mission Committee, Southern Presbyterian Church.

To coöperate is to work together for some desirable purpose. In the proposition before us, who are the parties? and what is the desired purpose?

The parties are ministers of religion. They live here in the Southern States. That insures that they have some common ties and hopes.

On the other hand they are essentially strangers; they belong to a variety of denominations, and may possess sectarian prejudice toward each other. They belong to different races, and this fact justifies the assertion that they possess another sort of prejudice — universal, inborn, subtle and unexpected. It goes without saying that it is also unchristian and unreasonable.

These are the parties and a hint of the difficulty they have before them in coöperating for each other's welfare. Selfish and lazy people have dismissed the subject from their attention. We have gathered here to-day at the call of good men who are convinced that the present attitude of indifference between ministers of religion of the white and black races in the South is ungodly and unscriptural.

The purpose of coöperation is to help each other along the straight and narrow way, and to enlarge the number walking therein. This programme includes every good thing that makes for happy progress: Manners, morals, good thoughts and strong, clean bodies.

The prime advice I would give about coöperation is that its birth and being be nurtured in a religious atmosphere. It is a temptation to a public advocate to appeal to popular motives. I am advocating

unpopular duties. Why not appeal to self-interest? There are economical, industrial and financial arguments that are easy to urge on Southern audiences, but they produce no moral and lasting convictions.

Pardon a personal experience. Ten years ago I was asked to lead a movement intended to arouse in the white membership of our church (Southern Presbyterian) an interest in the education and uplift of Negro people, and incidentally to get that interest practically expressed by the gift of about \$20,000 per annum. I was tempted to take the line of least resistance and, to show that to train efficient Negroes would pay better than to import the pauper labor of Southern Europe—a promising fad hereabouts some years ago. Fortunately, I resisted this temptation and have steadily based my appeal on the scriptural and religious obligation of the strong to the weak and of the fortunate to the unfortunate.

The finest white folks in the South are the descendants of the old slave-owning class, and they never dodge the religious appeal, with slight reminders of their personal indebtedness to the Negro. The twenty thousand dollars is coming regularly, and better still, a more reasonable and tolerant sentiment must come with the widening horizon.

The South is the more religious and sentimental part of our country. You, my friends, may be glad that your homes are here, and I am glad your great Apostle of Good Sense tells you so earnestly to stay here.

It grieves me though that you make so little appeal to either the religion or tradition of the land. The mistakes of Reconstruction have never been atoned for, and have left smoldering disappointment in one party, bitter recollections in the other, and growing indifference in both.

The Southern man is so religious he never turns a deaf ear to an appeal for help in any good cause. I am sure there are not a dozen churches in the South belonging to colored people which the white neighbor did not help to build. Follow up this open avenue to his heart. Use this church building in a proper way. Keep lazy and corrupt men out of its pulpit. Abolish the noisy orgies of false emotion which now discount the Negroes' religious exercises on every hand.

I am sorry that a schoolhouse does not make the same appeal. We fail to realize that the schoolhouse must stand with the church to guarantee its proper use. We find it so in China and Brazil and Mexico and Africa. We must join hands and hearts to make these churches and schoolhouses places of power out of which streams of blessing shall flow. These ministers can unite in their respective localities and devise plans for a new campaign in evangelism that knows no color-line. These holy places might become exchanges where the jewels of culture and experience might find

new owners, and yet everybody become the richer, those who give and those who receive.

Under the auspices of religion, meetings to encourage every good word and work can be held, from a preaching service to a cooking class; from a Sunday school to a Saturday school for farmers. If a "thus saith the Lord" can be quoted, one's credentials here in the South are secure. In the aristocratic city of Tuscaloosa a Sunday school was conducted for many years in a Negro church by General Johnston, one of the last surviving Confederate brigadiers. Since his death, three years ago, it has been continued by his wife and other ladies of the First Presbyterian Church.

If the colored pastors will give their coöperation, which they can do without any compromise of their position, they can assume the lead and bring to their people a powerful influence for brightening and refining, by encouraging these Christian white people to come into their churches to teach. I believe that every colored Sunday school could find a white teacher for one or two or more classes. Think of what a power for true uplift this would give at once throughout our Southern States.

A thoughtful Negro pastor once said to me, "It is hard for the white people to realize how difficult we find the task of maintaining efficient Sunday schools. Many of our people cannot control their hours of Sunday service; and it is hard to convince them that we can provide teachers competent to instruct them and their children." Suppose now the Negro pastor could say, "If you and your children are here promptly, every Sunday, I can provide one of the best teachers in the town." I would like to see this test of their Christianity put up to the white people of the South.

The next general factor which it will be well for us to remember in our coöperative movements is that they must be reciprocal. Each has duties that are personal and responsive. If the response goes no further than appreciation, that is so far good, it will provoke further effort. Let no man be rightfully charged with ingratitude — whatever his race or color.

It is an intended kindness to say that the Negro is the white man's burden, but it is greater kindness to remember that the Negro did not dump himself on the white man, and that he is growing an easier burden year by year. How few white people carry the burden with any care or grace; though it was brought by the action of their own fathers and grandfathers.

A thoughtful Methodist elder once told me that the chief difficulty in maintaining standards of personal purity and righteousness in their congregations, was the lack of coöperation on the part of the white people. If an employé in a Christian home went wrong, it rarely occurred that any notice was taken of it, so long as no interruption in the service was caused. This is generally true.

When the enforcement of discipline seems to depend upon selfish

motives on the one side, we need not be shocked to hear it constantly said that the Negro race will not voluntarily expose any guilty one of their own color.

If the white people fail to respect and honor the efforts of the Negro to raise the standard of purity and righteousness, how hopeless is their task. This elder referred to a single instance where an unworthy mulatto, who persisted in sin, was disciplined, and was gently dealt with, but who laughed at repentance and scoffed at the church, stating that she had not lost the respect of any of the white Christian families for whom she occasionally worked as nurse. Just at this juncture if one of these Christian women should have talked with the erring one as to a sister, and firmly and sorrowfully severed the tie that bound them, the effect would have been enormous in that church and community. It would have reflected the light of the cross upon sin, and set a new value upon virtue.

It is amazing how much the white minister knows about his neighbors and how little he does. Undoubtedly this is caused by the absence of sympathy. Even the appeal that fellow-citizenship makes is entirely lacking. What have the white ministers done to dissipate the notion that the Negro is an alien?

To sympathize with each other, we must get acquainted. There is no more empty boast than one often heard, that we of the South know the Negro. We know him just as we know a neighbor who has worked for us, but whose home we have never visited, and with whom we never had a sympathetic word. Our knowledge has to do with the outside and material. We know that this neighbor is poor; but we know nothing of the gall and grind of unequal burdens and the hopelessness of closed doors of opportunity. We see their children grow up in vicious surroundings and doomed to crime from infancy. We know 80 per cent. of our convicts are Negroes. Yes, we know the Negro in the South, and yet every avenue of spiritual fellowship is closed. We know nothing to make us patient, everything to irritate.

This attitude is becoming confirmed because it begins to be acquired in infancy.

Some people are so narrow and self-centered they refuse to think sanely upon any subject settled half a century ago by their grandfathers. I was sitting in a lovely home in Montgomery, some years ago, when there was a knock at the back door. A little child was told to find out the trouble. She came running back, after slamming the door, and said, "Mamma, it was nobody — just a nigger!"

What a flash into that child's environment! She will grow up to join the unnumbered thousands here, who cannot "think in black."

To insure results, my next suggestion is that our conference here to-day be clear and frank. Let us call the spade by its name,

though it is used immediately to dig the grave of our dearest theory. For instance, I believe all Christian people, white and colored, are agreed that the chief difficulty in the way of the purpose of this missionary conference is the aloofness of the races. That the public demand for segregation is growing rather than decreasing should put us all on inquiry. Not often in the history of nations has one with such high and historic ideals of the freedom and equality of man been so shackled with racial and class distinctions as the white race in America.

There is danger when people live on hearsay terms. "They say" speaks with bated breath and tells but half the truth. How can ministers alleviate the difficulty? Begin by inviting some white brother to preach for you. Our General Assembly once requested all of its ministers to preach at least once a month in some colored church. A few reported compliance with this request; but the larger number of those who reported at all said that no colored pulpit was open to them. I suspect it was their manner of approach that closed the church.

The case of the schoolhouse as a platform for coöperation is not so hopeful. This arises from the expectation of the white people of the South that education, by some awful exception to general principles, will not make the Negro sensible. To educate him will ruin a good plow hand, is the flippant opinion from Virginia to Texas.

The result of a little learning will, for some generations, be mixed with crude and superficial manners, but do not forget that after centuries of educational experiments the white man has just decided to train his own son as a plowman! Industrial education is now very popular among the whites, yet many fear to trust the Negro with it. Give the Negro time, and by time I am speaking in terms of quarter centuries. Meantime use the schoolhouses (after doubling their number) as places, accredited by public sentiment, where the Anglo-Saxon mental force may correct crudity and superficiality in other folks.

There are two facts full of potentiality to which I rarely hear a reference. First: the "business" Governor of Alabama, W. D. Jelks, a few years ago published in the *North American Review* (I am sorry it was not in the *Saturday Evening Post*!) a serious and thoughtful article advocating the employment of white teachers in all colored schools, as the quickest way of atoning for past mistakes and preventing future trouble. He said he would get the teachers by making the same appeal that Christian leaders make to get volunteers for Africa and China and Mexico.

The second profound fact is that at the headquarters of Southern sentiment, Charleston, South Carolina, the colored public schools are taught by white women. Should it be regarded as a strange

thing that the language and manners of Charleston Negroes is the envy of the black South?

In maintaining sexual purity; in enforcement of law; in raising the standard of temperance; in abating disease; in providing healthful and happy homes and occupations; in increasing the efficiency of educational methods and equipment; in short, in the great realm of social Christianity, there are broad stretches of land awaiting the cultivation of brotherly hands in coöperative effort.

I close by citing a notable example of mutual helpfulness. For years the white Presbyterians of the South have been urged to thoroughly equip the valuable site of Stillman Institute, their religious training school for Negroes, at Tuscaloosa, Alabama. A Negro man in Missouri hearing of this school from his white friends, was so impressed with the opportunity for usefulness, that he made his will giving his entire estate to Stillman Institute, reserving a life interest to his faithful wife, whose industry and thrift contributed largely to his investments. I am trusting to be permitted to see a memorial building at Stillman, to cost not less than \$50,000, dedicated to the memory of *Charles and Betty Birthright*.

COÖPERATION BETWEEN PASTORS OF WHITE AND COLORED CHURCHES

R. O. FLYNN, D.D.,

Atlanta, Ga., Pastor North Ave. Presbyterian Church.

THE religious life of any people, so long as their religion is not decadent, must ever prove an important factor in shaping their history and determining their destiny. Likewise, the religious leaders of any people must ever exert an immense influence in determining the character of their religious life. Because the religious life of the Negro race is not decadent and because their pastors exert an influence over them to a degree that is unparalleled by the spiritual leadership of any other people on this continent, it is important that we who are the pastors of the white race secure the coöperation of those who are the pastors of the Negro race in any programme concerning them we may project.

Furthermore, no matter what may be our interest and no matter how much good-will we may feel, it is manifestly necessary that in order to advance any plans which can materially help their cause we must catch their point of view and enter into the largest possible understanding of their intimate and evident needs.

The practical question I am to introduce is, "How can we who are pastors of the white race coöperate with those who are the

pastors of the Negro race so as to secure for both this larger understanding?"

It is a pleasure to realize in this discussion that we may address ourselves to history rather than to theory. We admit that much remains to be done to bring the ministry of our two races into sympathetic touch, and that much more remains to be done to secure a similar result among our several peoples; yet it is a satisfaction to realize that much has already been done, that much is being done, and that much more is on the way of being done toward the attainment of this purpose.

Within a remarkable recent time many of us have experienced great changes within ourselves and have noted similar changes in the attitude of those about us.

We heard yesterday through Major Moton of Hampton Institute of the State-wide coöperative effort of the whites and blacks in Virginia by which the interests of the colored race have already been greatly advanced. To this I might add, if time allowed, a recital at length of similar coöperative movements in this city in which you are now assembled. Some of these movements we mention in brief, not merely as indicating phases of coöperation which may *seem* to lead to a larger understanding, but phases of coöperation which have already led to a larger understanding.

One of these was a recent effort to revive an almost abandoned endeavor to build in Atlanta a colored Y. M. C. A. The accomplishment of this enterprise seemed a forlorn hope, after 18 months only \$5,000 of the \$50,000 subscribed by the Negroes of Atlanta had been paid in. The \$25,000 offered by the white citizens of this city and the \$25,000 offered by Mr. Julius Rosenwald of Chicago upon the condition of the Negroes raising their subscriptions was about to be lost, when through the initiative of Mr. W. Woods White, a Christian layman and a Southern white man, the Negro ministers and laymen of all denominations were united and the help of a large number of the white ministers was enlisted to put the matter through.

In their effort to assist, white ministers repeatedly left their own pulpits on Sabbath mornings, or their studies on week nights and Sabbath afternoons to preach in colored pulpits.

The by-products of this movement have proven even greater than the primary object. Chief among these is the fine spirit of fraternity between the Negro churches of all denominations and the ministry of both races; a spirit whose stimulating influence it would be difficult to overstate.

Another of those movements has been the invitation on the part of some of the white denominational Ministerial Associations to their colored brethren of corresponding Associations to meet with them at stated times, or during special services. In one instance, viz: at the Presbyterian Ministers' Association, composed of

white ministers of the Southern Assembly, an invitation to full membership was extended to the pastor of the only Negro Presbyterian church in this city, which church is connected with the Northern Assembly.

Beginning next Sabbath, May 17, the thirty colored Baptist churches of this city will hold simultaneous evangelistic meetings with the thirty-four white Baptist churches of Atlanta. During these meetings it is planned to have the ministers and religious workers of both races meet together in the First Baptist Church, white, at noon and then again in the afternoon in the Wheat Street Baptist Church, colored. The same speakers will address both of these gatherings.

Several years ago the Evangelistic Ministers' Association of Atlanta, composed of white ministers from all of our churches, invited Dr. Proctor, who is pastor of a colored Congregational Church, to address them upon this matter of how we, the white ministers, may best assist our colored brethren in their work. His paper was so excellent and so illuminating that it was printed and distributed broadcast by the Association.

Each year for some sixteen years past, there has been held in the city of Atlanta a March Bible Conference, to which the leading Bible teachers of the world have gathered as speakers. A space in the gallery has always been reserved for such Negro ministers as have cared to attend these Conferences. But this year a large space was assigned them on the main floor, and one-half of the gallery in the building was set aside for Negro students on a special day when the students of both races were invited to attend in a body. Not only so, but the directors of the Conference, feeling that the sixty thousand Negroes of Atlanta should share equally with the white citizens in the benefits of this Conference, arranged so that the same speakers who were addressing the white congregations throughout the day and evening, spoke in the evening to the Negroes in their largest church and under the auspices of a committee of Negro pastors composed of representatives from all their various denominations.

Feeling that Negroes were in need of help along the lines of sanitation and better housing, a few of the Christian laymen and ministers made a survey, accumulated facts and had photographs and slides made, so as to bring these matters to the attention of the proper authorities. Although a great deal yet remains to be done, it is a source of satisfaction to realize that already conditions have been bettered and that with a more general knowledge concerning needed reforms they will continue to improve.

Through the Laymen's Missionary Movement of Atlanta (which at present is a committee composed of white ministers and laymen appointed by and reporting to the Evangelical Ministers' Association) great things have been accomplished on behalf of convicts,

who, in the main with us, are Negroes. Their camps have been rendered sanitary; their food improved; cruel officials have been removed; stripes have been taken off the prisoners, and where formerly those who were working the roads were compelled to walk for miles to and from their camps, while the guards rode in the otherwise empty wagons, the men are now allowed to ride; and many other humane measures have been effected.

When the Southern Sociological Congress was held in this city in April, 1913, the Negro delegates were assigned sittings in the five churches in which the various meetings connected with the Conference were held. These sittings were equal in every way to the sittings assigned the others.

Our city is now supplied for the first time in its history, and so far as we know in the history of any city in the South, with two Negro police matrons, who act as probation officers in handling the woman, girl and boy problem presented by the criminal classes of their race. In securing these matrons both the white and colored Christians combined their effort and their salary is now provided by the colored pastors of Atlanta.

Finally, as an issue from these movements, and the mutual understanding which they have promoted between the Christian ministers and other leaders of the two races, there has resulted a spirit of respect and confidence which promises much for the future. Prominent members of the Negro race have stated to members of the white race that since the white Christians have begun to show such definite interest in their people and their needs, they have felt stronger and safer and have slept sweeter than ever before; knowing they have in the white ministry and Christian laymen those who understand their problems, who sympathize with them in their efforts to lift up their race and who will speak for them, and stand by them in any crisis they may meet.

These are some of the movements which have proven helpful in promoting good-will and leading to a larger understanding between the two races in this community.

Among the factors with which we are acquainted which make for a larger understanding and a greater coöperation among the religious leaders of the two races, there is none which in our estimation, will prove more effective than this Conference in which we are now assembled.

It is a thrilling experience to stand at the headwaters of a mighty river, across which at its source one can easily step, and to think how as it advances its broadening currents will fertilize fields, define national boundaries, and bear upon their crests the commerce of a world.

I am persuaded that in the providence of God we are standing in such a place to-day. We are at the headwaters of such a stream, a stream of influence whose future reach, whose coming

sweep, whose depth and volume it is impossible for us at present to compute.

When the leaders of our two races discuss, as we are discussing in the spirit of candor and good-will, the problems affecting these two races, with the purpose of solving these problems for the betterment of both, and when this discussion is held before a carefully chosen congregation of picked Negro students from all of the higher institutions of learning in our land, there cannot but result a heightening of intelligence, a deepening of sympathy, and an enlargement of coöperative effort.

I believe that this Conference is providential and that many similar Conferences should be held. I believe that those who first conceived it and all who have promoted it are worthy of all honor as having come upon the stage for such a time as this. I am glad that I am allowed the privilege of being present at the birth of a movement which has already accomplished good and which I believe is destined to become historic.

I confess to a gratified surprise at the evidence of signal strength and culture displayed by many of the Negro men and women who have taken part in this Conference. Their style has been chaste, their reasoning sound; their eloquence moving.

There have been summaries given by them on important themes as succinct, compact, and comprehensive as could have been expected from the best speakers of our own more favored race.

There have been frank confessions made and statements of conditions so adroitly put that their keen edge has cut into our consciences ere we could shrink their smart.

There have been stories of ugly experiences that have been so candid as to have proven caustic had not the tolerant patience, the genial good-will and the contagious sense of humor of the one reciting them disarmed our defense and made their application almost comfortable.

There has been an earnestness of attention, a quickness of comprehension, and a fine responsiveness on the part of this remarkably intelligent audience of young Negro college men and women that betokens the talent and temper of their coming leadership.

Rejoicing as I do in all the progress that you have made, I am glad that you have not yet completed your task; that there is much left yet for you to do, and that in the doing of it you are in the need of help which we can give. For I am anxious to give this aid and am glad to live here and now in order that I may render it. I must in all frankness add, however, that I have until now felt much more interest than I could show. I have been unable to discover how I could aid you in solving your greater problems without giving offense — and I venture to suggest that my experience has been that of many others. My brethren, we want to help you. Show us how!

The religion of Christ alone can furnish a foundation stable enough, and His evangel alone can supply a constraint strong enough, for the rearing of such character and the rendering of such service as will make possible the full federation of our two separate people, and as ministers of this gospel, it is the privilege of each of us to have a part in this greater task. Let us then, who preach this gospel to the white people and you who preach this same gospel to the black people, so proclaim it and so illustrate its spirit and precepts in our own lives, that our two races, which are divided by color, history and customs may be united in the fear of God, and dwell together with all due respect and mutual service.

Let us so advise and guide the two races that they shall each be in their attitude toward the other both patient and hopeful, exercising a Christ-like charity which shall enable them to rise above all racial selfishness and prejudice, and render to each other that which is just and right. Thus only may those who are differentiated by race be federated by grace.

Thus only may those who have lived together in the past as master and slave be enabled to live together in the future as fellow-Christians and fellow-countrymen.

Thus only may they be led to labor together without suspicion, grudge, or envy for the highest interests of a nation they both delight to honor, and in whose upbuilding they both have a share.

COÖPERATION OF WHITE AND NEGRO MINISTERS FOR SOCIAL SERVICE

J. E. McCULLOCH,

Nashville, Tenn., General Secretary of the Southern Sociological Congress
and the American Interchurch College.

SEVERAL days ago a young man who three years before had been in one of my classes walked into my office and told me this story: He went to New York and was employed to work on a steamer. After going to Rio de Janeiro, his steamer made for European ports. When they were off the coast of Portugal, the captain and the other officers became drunk and the steamer ran on the rocks. My young friend and two other men lowered a lifeboat in great haste and rowed away from the steamer, soon to see it sink with all on board. The three men, after great difficulty, reached the shore. It was a narrow rocky ledge at the bottom of a cliff, so steep that it was impossible of ascent. At only one point was there any hope of escape from the angry waves that would sweep the coast in the first rising tide or gale. There the edge of the cliff projected out shelflike higher than a man could reach. Unaided, no man could climb up the cliff. Two men formed a ladder of themselves

and the other climbed up on their shoulders and was able to reach the top. The man at the top and the one at the bottom aided the second to climb out. Then these two improvised a rope out of their clothing and pulled the third to safety. There on the edge of the cliff they pledged eternal friendship to one another, for each owed his life to the other two—American, Russian and Negro. It didn't matter who got out to the top of the cliff first. The important fact was that no one was left at the bottom of the cliff to perish in the waves of the sea.

Likewise I come this afternoon to make a plea that the white and Negro people of America may so coöperate in saving each other that no man, white or black, will be left at the bottom of civilization to perish for lack of his brother's aid. Yet it is an astonishing fact that there is less coöperation between white and colored people in matters of religion than in almost any other way. In business life, in professional life, in education and even in politics there is more coöperation than in church work. This lack of coöperation between white and colored people in religious service is due to a lack of sympathy between the ministers of both races.

There prevails all over this country to-day a sentiment among Negro preachers that they do not need the aid of their white brethren in the ministry. They prefer to be left alone. Some object to having white ministers in their pulpits at all. Others who are willing to have white ministers preach for them on rare occasions, are frank enough to say that the presence of a white preacher is seldom if ever an aid to the Negro church. A few of the more liberally minded Negro preachers seek the assistance of white ministers and frequently invite them to preach to their congregations.

On the other hand white preachers have taken an attitude of aloofness towards the Negro church. While white ministers are always pleased with the compliment when they are invited to preach to Negro congregations, they very seldom seek an opportunity to preach to Negroes. Judging from the actual efforts put forth, we are forced to believe that the salvation of the American Negroes rests very lightly on the conscience of the white preachers. They pray much for the Negroes of Africa, they raise thousands of dollars every year to send white missionaries to Africa. Yet there are thousands of white preachers in the South to-day who are ministering in no direct way whatsoever to the religious life of the Negroes of their community.

This is a most amazing fact. The church historian a hundred years from now will look upon this fact of our self-righteousness and aloofness with the same contempt that we have for the caste systems of India that make a man of a higher caste willing to let a man die rather than become defiled by ministering to one of inferior rank. Before we can establish a satisfactory basis of co-

operation in social service it is necessary, therefore, for us to find out why there is such a lack of coöperation between white and Negro ministers in other respects. To discover the cause of this aloofness and to find the remedy we must look for a moment at the history of the South.

Before the war practically every white church in America was open to Negroes. It was the rule throughout the South that colored people attended the white churches. When there was a revival both white and colored people were present and heard the Gospel preached by the same evangelist. When Negroes were converted in these revivals, they were baptized and received as members of the white churches. Rev. Samuel S. Bishop, of the Episcopal Church, wrote in 1859 that there were recorded 468,000 colored members of the various churches in the South. In 1860 the Southern Methodist Church alone had 207,000 negro members. Practically all of these were ministered to by white pastors. In 1859 there was scarcely a white preacher in all the South that did not minister in some direct way to colored people, either as members of his own church or as members of a mission supported by his church.

Not only were Negroes admitted to the white churches, but white missionaries were sent to them just as we support our white missionaries in Africa to-day. For example, in 1860, every eighth preacher of the Southern Methodist Church was a missionary to the Negroes. During that one year this denomination supported 327 missionaries to the Negroes at a cost of \$86,859. Likewise, the Baptists and Presbyterians were as zealous as the Methodist for the religious welfare of the colored people. If these three denominations were measuring up now to the same standards of service to the Negroes that they held in 1860, they alone would be supporting 2,688 white missionaries to the Negroes at an annual expense of \$713,663. Instead, these denominations actually have fewer missionaries to the Negroes of America to-day than they have in Africa.

What is the cause back of the almost complete withdrawal of this coöperative missionary work of the Southern white churches among Negroes since 1865? We may rest assured that the cause was not the hand of God. After the war every mistake that could possibly be made was added to the tragedy that had put every white home in the South in mourning for a father or son. Men became bitter. Out of bitterness grew hate. Hate produced more hatred. The white people withdrew from the Negroes and the Negroes felt that they were not welcome in the white churches. Then the feeling arose among colored people that if the white churches are too good for them then their churches are too good for the white people. There was a chasm—a great gulf of separation between the white and colored people of the South. That

gulf still exists. Consequently, there is very little real and direct coöperation between white and Negro ministers of the South.

Since coöperation has not been established in church work generally, why should we have any reason to believe that coöperation can now be secured in Social Service? For the simple reason that coöperation between white and colored people in Social Service is a necessity for the welfare of both races. It may be possible for one race to secure eternal salvation apart from the other, but here in the South there is absolutely no such thing as social salvation for the white people apart from the colored people. What is social salvation? It is a state of society which secures to every member the opportunity of living a normal, healthy and happy life. Where in America is there a community in which every person has such an opportunity? We are certainly a long way from Social Salvation here in the South. Instead of every person having the opportunity of living a normal, healthy and happy life, our social order is such that it is almost impossible for *anyone* to live such a life.

God has a distinct purpose in the creation of every individual life and He has implanted in each person forces which, working normally, will so develop the individual that it will become the complete fulfillment of God's purpose. God has put a force in an acorn which if given an opportunity to develop normally will produce an oak. God has put another force in the rose bush, which, if allowed to grow normally, will invariably produce the beauty of the rose. Likewise, God has put within every human life forces that are constantly working to produce a healthy, righteous, happy character. But instead of our social order being such as to enable every person to develop in a normal and healthy way, its influences are often like the blighting frost, or the deadly drought or in places like the prairie fire that makes life of any kind all but impossible.

Consequently, the children of God do not grow up to fulfill His purpose in the beauty of health, righteousness and holiness. Instead, our civilization permits and fosters influences that damn the innocent, that crowd our cemeteries with the graves of children, that fill the hearts of men with hate as inevitably as the dread of death produces poison in the mouth of the viper. The Church has so failed to master the evil influences of Society that thousands of children every year are born doomed to disease, to hate, to a life of sorrow, and to an early death. Instead of God's children living healthy, happy and holy lives, they are scarred and dwarfed and diseased; they find it impossible to be happy or holy because they are living in an environment where they are fettered with custom and enslaved with fears. All this is because the Church has been seeking the salvation of individuals and not the salvation of Society as a whole.

In view of the present social conditions, we sometimes wonder whether there will ever be social salvation on earth. If not, then the Church is a failure. Christ certainly meant for us to establish social salvation right here on this planet. That is exactly what he came here to do. Some ministers seem to think that Christ came to earth for the sole purpose of securing personal salvation for a few individuals in eternity. Christ could have remained in heaven and done that. But what He really meant to do when He came to earth was to establish the kingdom of God, the reign of God, the rule of God, right here on the planet, Earth.

He wants us here in the South to establish an ideal social order in which each person has the opportunity of living a normal, healthy and happy life. We have so completely failed at this task that very few persons have such an opportunity — white or colored. The dominant social forces at play now are about as likely to produce demons as saints. This is not the failure of Christianity but of the Church and of the Christian ministry.

Since the Christian ministry has failed to establish social salvation, is it not high time for us to inquire into the causes of this failure? The policies that have led us to this condition can never bring us to victory.

The chief cause of failure, on the negative side, is the almost complete lack of a comprehensive policy on the part of ministers to secure social health and righteousness. Their work is conducted too much on the plan of each man for himself — each Church for itself. They are carrying on a guerilla warfare, when the times demand a degree of organization and coöperation that will enable the Christian forces to move as one mighty army and that will provide a plan of campaign so comprehensive that the whole life of every human being will be included.

In order that I may not be misunderstood, allow me to express this thought in the concrete. Take the question of public health. That is a social task for the Church. Christ was the Great Physician. The Church ought to be the great conservator of health. But the task of public health is impossible when it is undertaken by piecemeal. It must be comprehensive. Disease, for example, knows no color line. It is the height of folly for twenty millions of white people to expect to establish a healthy civilization so long as they leave out of account ten millions of Negroes living in the same territory. A comprehensive plan of public health must include every person, young and old, white and colored.

Yet when in the history of the South did white ministers and Negro ministers come together and work out a campaign of public health, or even consider a campaign of agitation for such a vital cause? There are likewise dozens of other practical social service tasks to be performed, such as providing proper housing, supervising amusements and play, protecting the food supply, preventing

the ravages of the liquor and drug evils, destroying commercialized vice, and maintaining law and order throughout the land. These and many other great social tasks can be performed only by the Christian ministry coöperating and leading the people against the foe as one vast army of righteousness. Any social evil in America is doomed the very hour the Christian ministry unites in earnest to fight it.

Why then do we not unite our forces? Why can we not coöperate? Surely these social evils are destructive enough to arouse us by their terrific danger. We know our people cannot be saved from these evils unless we do coöperate and fight together. Yet we are acting as if we prefer to see our people perish rather than to coöperate in saving them.

Surely, then, our policy of separation, of detachment, of aloofness, of selfishness in the past is condemned at the bar of common sense. Surely the social evils that threaten our very civilization itself are sufficient cause to make us lay down our prejudices and join hands in common warfare against the foes of humanity. United iniquity confronts a divided church and for that reason alone it can stand in defiance of the power of the Church.

I have a friend who is a teacher in a Negro school. Once when he was being criticised a little for doing that kind of work, he remarked: "I am willing if necessary to sacrifice my life for my work." Brother, I want to ask a harder thing than that of you to-day. Are you willing to sacrifice your life for your work? Possibly every man of you would rather die than give up his life work. Really I don't think that is saying so very much after all for a Christian minister. But, Brothers, let me ask something that is harder than that for you white men, for you Negro men. Are you willing to sacrifice — listen, are you willing to bury your prejudices for your work? That's the test for us. That is Calvary for some of us. Are we willing to shoulder our cross and follow our Lord to this sacrifice also?

If you are prepared to make that sacrifice, then I have some practical suggestions as to how white and Negro ministers may coöperate.

First, exchange pulpits occasionally. It may be necessary to begin here by having the Negro pastors invite the white ministers to preach in their pulpits. But later on the white ministers may tactfully arrange for Negro pastors to preach to their congregations. This exchange of pulpits will have a wonderful influence in restoring confidence on both sides.

Second, let the white and Negro preachers' meetings have an exchange of delegates *regularly*. Occasionally the white and Negro ministers of a city should meet together in order to get acquainted, to study each others' problems and to plan together for carrying out coöperative and comprehensive undertakings for social service.

Third, the most effective method of coöperative work that I can suggest may strike some of you as rather radical. But after making a study of this question for several years, I have come to the deliberate conclusion that the best, the simplest and most effective way by which we can coöperate is for the white ministers to help train Negro Christian workers, both men and women. This training work can be done to some extent in the local communities by white preachers or teachers helping to train Negro Sunday school teachers and other workers. *Let the preachers' meetings themselves be turned into training schools for Social Service.*

But the most effective way of all is for the white churches of the South to establish a few schools in which Negro Christian workers can be given a thorough course of training in Church Coöperation and Social Service. Then *as these Negro graduates are sent out from these schools, they should be supported by Southern white churches as missionaries to Negroes in the communities in which the white churches are located.* I have the utmost confidence in this plan. I have so much confidence in it that we have established the Nashville Institute for Negro Christian Workers with the definite objective for the next ten years "of training one thousand Negro men and women and having them supported by Southern white churches as missionaries to Negroes in America and Africa." These trained workers will be like so many bridges across the chasm of separation that now makes coöperation extremely difficult.

REMARKS TO THE EDITORS

G. B. WINTON,

Nashville, Tenn., Former Editor of the *Missionary Voice*, Methodist Episcopal Church, South.

IN the modern world the editor is the true *vox populi*. If he does not give voice to the thoughts, the will, the aspirations of his people, he is a failure. Not that he should be a mere echo; far from it. He must be a *voice*, ringing and strong; a voice that will *produce* echoes.

His work is creative. Students of psychology are of the opinion that thought is never perfected without speech. Our conceptions must have word-forms or they remain incomplete, half-formed, chaotic. What is thus true of the thought process of the individual is even more true as regards the community. There may be a stirring of longings and desire, a movement of sentiment, of hatred of wrong and love of right, that everybody is aware of. It whispers and trembles everywhere. It makes nerves tense and pulses quick. It runs like a thrill from man to man. To pretend that it does not exist would be absurd; to define and locate it, impossible.

That is the editor's opportunity. Here is his calling. It is his to give form and reality to these inarticulate upheavals of purpose and opinion. In chemistry there are certain combinations of elements that require but a touch of light, a flash of electricity or a dash of acid to precipitate them into a blaze, a transformation from gas to liquid or a rending explosion. These crucial moments of community sentiment are like that. Often ten lines of editorial in a periodical that everybody reads will be like the electric spark to the powder in the rock quarry. The strength of every man will be added to that of every other man in a great and sudden thrust, and the solid rock will give way.

Every editorial desk ought, therefore, to be labeled like certain box cars that one sees in the railway yards: "Explosives: Handle with care!" A man who does not recognize the responsibility of this work is not fit to be an editor. Editors have made peace and they have made war. Every day they are making trouble and preventing trouble. It is most important that they should be men of peace; that as the Scripture says, they should "seek peace and pursue it." In view of his relation to society no editor can claim that his words are simply the utterance of his own opinion. He may mean that they shall be only that, but it is impossible. It is as if a man with a voice as loud as a steam whistle should mix in a crowd, and when he bellows so loudly that he can be heard ten blocks away, drowning out everybody else and making them hush and stare, he should say: "Why don't you go on with your conversation? I am only giving a private expression of my opinion to my friend here!" In Africa, Bishop Lambuth tells us, there is a special class of men, selected for their strong voices, who are sent out by the chiefs when a new law or order is passed, and they go from village to village, and with the help of a sort of musical drum, bawl out to the people the orders of the chief. That is like the function of our newspapers. They are not, it is true, sent out to give the orders of a chief—except when a political boss happens to get hold of an editor or buy up a paper. But they go forth as the voice of the community. Like the Psalmist's tribute to day and night, "their line is gone out through all the earth and their circuit to the end of it."

The editor is not only responsible for what he says himself, but for what he lets other people say—even the advertisers. If there is one duty which more than another you owe to your readers, it is to stop advertisers from lying through the columns of your papers. The fact that they pay you or your publisher for the privilege does not help matters. It really makes them worse. "But how am I to know," you will say, "when a man is lying?" That is not hard. Most any of us who have brains enough to be put in charge of a paper can run down the columns of any journal we may pick up and check off the advertisements that are lies.

They are there to deceive our people, to rob them of money, and often to damage them in health. They ought not to be tolerated.

Then there is the matter of headlines. Many people are so hurried that they do not stop to read anything but the headings. Now, it is the editor's business to determine what shall be "played up" in his paper, and how it shall be done. An article may be helped by giving it a good position. A matter that the people are interested in may be so mentioned in the headlines as to give an absolute bias to the minds of the readers, in whatever direction the editor may desire. Take, for example, this matter of war with Mexico. So far we have not had any war with Mexico. I think we are not going to have. Yet, the headlines in many papers seem to indicate that the editors are doing all they can to bring on a war. Strange to say, when one turns over to the editorial page he finds often a temperate and sensible editorial opposing the very things that are advocated by the headlines on the front page! I have even seen the flaring titles contradicted in the body of the piece itself. A paper will come out with a black-faced heading across the whole page, in box-car type: "Four Americans Executed in Mexico." Reading the dispatches below, it transpires that the headline is based on a rumor. By the next day the rumor is denied flatly or dies of inanition. A paper that does such a thing ought to make humble apology to its readers, promise never to do so again, and — keep the promise.

The editor also determines what contributed articles shall be printed and what not. More of the paper's space is taken up with this than with any other class of matter. If it is a daily, the columns are filled with the "news stories" of the reporters; if it is a weekly or monthly, with special contributions and selections. Here is another field of responsibility. It is not necessary that the editor should exclude all that fails to square with his own opinions. A paper should be a forum, and any good editor will welcome criticism and opposition. But he will subject all matter sent to him to judgment not in the light merely of its agreement or disagreement with his personal views, but with reference to those same standards of responsibility which govern his own writings. He will ask: "How is this likely to affect the community? Will it do good or harm? Does it express views that the community ought to have?"

Now, the use of this word "ought" leads me to the main point of my exhortation. No man should be an editor who is not desirous of helping people to think what they ought to think, and thus to do what they ought to do. Just as he cannot, as we have seen, rid himself of the responsibility of leadership, so neither can he shake off the moral obligation of that leadership. Since, as he voices the sentiments of his people, he helps to create and to form those senti-

ments, it is clearly his duty to direct the community's sentiments and opinions toward the common good of all.

Ours is a time of peace. We know now that war is destructive. It does not build up; it tears down. It destroys human life, embitters human relations, annihilates property, disorganizes society. The churches are opposing war, the labor unions are opposing war, the capitalists, boards of trade and commercial clubs are opposing war. But war is sensational; it is exciting; it furnishes "copy" for the newspapers. A battle where a thousand men are killed or wounded is "news." Ten thousand men going about their daily work, loving one another, building homes, supporting their families, buying and selling and laboring, do not furnish as much matter for the morning paper as two prize fighters.

Here is a temptation almost as insidious for the newspaper man as the lying advertisement, and for the same reason—there is money in it. But the conscientious editor will stop his ears and close his eyes. We are the apostles, not of destruction, but of building up. In particular those editors who deal with the relations of two races, so bound together that they cannot be separated, so differentiated that they cannot unite, need to be on their guard at this point. In looking for "news" to print you may easily make trouble. Because a poor colored boy goes crazy with the cocaine that was sold him by some conscienceless white druggist, shoots up a village and is then hung by a mob, do you need to put big capitals on the front page and a furious editorial on page 4 about a "race war"? It is not a race war at all. The white people in that village love their black friends after it is all over just as well as they did before. And the black people know that the druggist and the little disreputable mob are not "representatives of the best citizens," as the papers so often state. In nearly all such troubles we white folks are more to blame than you, but while that is true—to our shame—you do not help to remedy it if you stir up all black folks against all white folks. The purpose of meetings like this is to get the really better class of both whites and blacks to standing together. You may "roast" the mob all you please, and the illicit seller of drugs, but don't lump a lot of innocent people in with them. And don't forget to warn your own people that bad white folks do not justify bad Negroes. Reprove and restrain the evil among your own people, and stay on good terms with us and help us do the same among our folks.

May I suggest, in closing, two or three things of a practical kind?

1. Why not get the leading white lawyers, doctors and preachers in your town to write you an occasional article, each one along his own line, especially for the benefit of the colored people? I believe they would do it if you asked them. Try it.

2. Print a short sermon every week. Get the leading ministers of both races to furnish you an outline on Monday of what they

said the day before. Your people like sermons, and the preachers in other places would read these sermons and they would help them — teach them how to explain a text and to say practical things, instead of just ranting and yelling like some of them do. It is most important, by the way, that editors and preachers should keep in touch with each other.

3. When you discuss racial problems, the relations between whites and blacks, better treatment of Negro laborers and tenants, and other such questions, send a marked copy of your paper to the leading white citizens of your community. They will be interested in what you are saying to your people on these subjects, and you ought not to say anything that you are not willing for the white people to see.

4. It will be well if you will have a column every week in which the school teachers, especially those in country schools, may discuss their work and methods, exchange ideas, and keep in touch with each other. It will help them and make your paper popular. In some cities school teachers are using the newspapers as part of the regular study of their pupils.

5. Finally I suggest, be careful of your manner of writing. Use good grammar and proper words. Many of your people have a poor chance nowadays to acquire a vocabulary. Once they lived in touch with white people; now many of them do not. They have few books. Let your language always be of a kind that will teach them and help them.

REPORTS OF COMMISSIONS

MISSIONARY SERVICE IN AFRICA

STUDENTS AND THE MINISTRY

STUDENT YOUNG MEN'S CHRISTIAN ASSOCIATIONS

STUDENT YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS

REPORT OF THE COMMISSION ON THE ENLISTMENT OF EDUCATED NEGROES FOR WORK IN AFRICA

THE COMMISSION

President FRANK K. SANDERS, Ph.D., Chairman; Professor HARLAN P. BEACH, D.D.; Right Reverend THEODORE T. BRATTON, D.D.; Reverend S. H. CHESTER, D.D.; Reverend JAMES H. FRANKLIN, D.D.; Reverend L. G. JORDAN, D.D.; Bishop W. R. LAMBETH, D.D.; Major ROBERT R. MOTON; Bishop ISAIAH B. SCOTT, D.D.

THE TASK OF THE CHRISTIAN CHURCH IN AFRICA

AFRICA, the scene of many early triumphs of Christianity, and the home of some of its greatest leaders, is to-day the continent of emergency, a field of surpassing opportunity for Christian missions. Her eleven million square miles contain by far the greatest section of the earth's unutilized territory. Its coveted resources and multiplying means of transportation are opening the continent widely to itself and to the outer world. The pressure of peoples for its possession has given rise to critical problems affecting the lives and fortunes of its teeming millions, but incapable of solution except through the religion of Jesus Christ.

The Africa of to-day, the gift of Livingstone to this century, is largely occupied by primitive peoples, whose history, written and unwritten, emphasizes not only their virility, endurance, loyalty, and their power of rapid and continuous advancement under proper conditions, but likewise their religious promise. Their very superstitions mark them out as passionately religious. The remarkable, well-nigh Pentecostal, triumphs of the Gospel in Uganda, in Nyasaland, among the Basuto people, along the Congo, and in Kamerun, give abundant reason for the conviction that the Christianization of the negro races of Africa will again give definite enrichment and strengthening to the Church of our Lord Jesus Christ.

Two great dangers threaten the achievement of this hope. (1) The southward and rapid extension of Mohammedanism imperils the family, social and religious development of pagan Africa, with eighty-three millions of black pagan inhabitants. It constitutes to-day the greatest spiritual peril confronting the negro races. (2) Again, while European control has largely put an end to the desolating inter-tribal and inter-social warfare of the past centuries, and will enable the prolific peoples of Africa to create rapidly a vast negro population within this century, it is so often marked by covetousness and brute power instead of friendliness, and by nar-

row-mindedness and racial jealousy instead of statesmanship, that unless Christian principles speedily sway the minds of African and European alike, the future seems ominous. Only obedience to the Prince of Peace can prevent an Armageddon.

The task of Africa's redemption attracts by its very complexity and magnitude. It involves the upbuilding of great populations with definite lines of cleavage, some approximating savagery, others well advanced in their own native forms of social development; it calls for the mastery of many languages, diverse in character; it calls for the wise adjustment of a tribally governed race to the institutions and ideas which associate themselves with enlightened Christianity; it demands much pioneering effort and much patient education; it involves dealing with the delicate and difficult problems of race relationship. No field of missionary activity to-day makes greater demands upon the capacity, resourcefulness, patience, zeal and faith of those whose lives are consecrated to its evangelization. No field presents a louder challenge to the Christian Church.

THE AMERICAN NEGRO'S RELATION TO THIS TASK

It is evident to the thoughtful observer that the American negro stands related in some providential way to this missionary task. He is not solely responsible, but his share is definite and important. While three centuries of life in America have lifted his average attainment far above that of his African contemporaries, he retains his racial consciousness and can interpret more truly than others the racial needs of those who are still in a primitive stage of development. Of the road the African peoples travel as a race, the American negro has had experience. He embodies in the representative young men and women of his people here the goal after which they are to strive. His demonstrated capacity for achievement will afford them encouragement to begin their own upward struggle from barbarism to Christian civilization.

The attainments of the American negro in all that makes for a stable civilization, urge him, in proportion to his resources and his opportunity, to face this sacrificial task. He has accumulated millions of property; has developed educational institutions of every type; has access for the training of exceptional men and women to many of the institutions of the first rank in the United States; has thoroughly organized his own social and religious institutions; and is thus prepared to-day to discover the leaders needed for the tasks which face the Negro race, to give such leaders the training essential to their efficiency, and to assure them ample support in their heroic service.

THE EXTENT TO WHICH THE OBLIGATION IS BEING MET

From the days of Lott Carey, the Virginia slave who bought his freedom, nearly a century ago, in order to plant the seed of the

Gospel in Liberia, down to our time, there have not been wanting evidences of the interest of the American negro in his African brother, and of his readiness to respond to a true missionary appeal. There are not very many of them at work to-day in Africa for a variety of reasons. Of the nineteen denominational Boards of the white churches of North America which are doing work in Africa to-day, some have been able to use negro missionaries from this country in past years, but are prevented by political or financial and, not infrequently by personal reasons from using them at present. Of these Boards, according to the best statistics available through a single inquiry, five employ twenty-three negroes, who are, in a true sense, missionaries from the United States. Three of these serve under the Presbyterian Church in the United States (Southern); two are under the American Baptist Foreign Missionary Society; two under the Christian Women's Board of Missions; fifteen under the Methodist Episcopal Church; and one under the Protestant Episcopal Church. The Congregational Board has made distinct use of five such missionaries from the United States in the past, but is debarred to-day by local law from their use in any but one of its three missions in Africa. The Methodist Episcopal Church, South, has under consideration a plan of coöperation with the Colored Methodist Episcopal Church. They have made a joint survey of an African field, but have not, as yet, worked out a plan of procedure. Under existing circumstances, it seems improbable that there will be any large demand for negro missionaries by the white denominations for some time to come. It is only fair to add, however, that Bishop Scott, one of the bishops in charge of the work of the Methodist Episcopal Church in West Africa, declares that he could make effective use of a hundred such missionaries in Liberia alone, if he could secure the money for their support.

Doctor Noble, an exceptionally gifted investigator, writing in 1899, declared that six Baptist Societies and five Methodist Societies among the negroes of North America were engaged in African missions. Your Commission has been able to discover only four missionary societies managed solely by the negro churches. Three are denominational: the National Baptist Convention reporting thirty-three missionaries, the African Methodist Episcopal reporting sixty-eight, and the African Methodist Episcopal Zion reporting thirty-two. Besides these, there is the Lott Carey Baptist Foreign Missionary Convention, which represents the foreign missionary interests of some of the Baptist churches of the Atlantic States from North Carolina to New England. It reports ten missionaries in two fields,—South Africa and Liberia. So far as reported, the number of missionaries sustained in Africa to-day by the negro churches of the United States is approximately one hundred and fifty. These statistics cannot be regarded as final, but they indicate approximately the conditions as they are to-day.

THE AGENTS REQUIRED

It is painfully evident to the candid investigator that a very large proportion of these missionaries are poorly prepared for the great task that lies before the race. They have not made progress as they should in dealing with the problems of heathenism. They have been selected because of consecration, rather than by reason of preëminent ability or adequate preparation. One negro secretary states that his Board has not been able in eighteen years to secure one single college bred man or woman for service; another states that his Board requires of their missionaries "training to the extent of a full grammar course and the Holy Bible."

Our survey of the needs of the unevangelized negro races has revealed the relative impotency of such representatives of the negro churches to do the work required. Their standards are those of the negro preacher in the country church to-day. Their vision of the task before them is inadequate; they cannot command the high respect of the leaders of their own race in Africa and have little or no influence with the whites; they are not resolute in braving the hardships of missionary pioneering. That all this is due, in a very small degree, to their color or to their white environment, and mainly to their lack of ability, is evidenced by the noteworthy service rendered by such truly representative men as Dr. W. H. Sheppard, in Luebo; Bishop Isaiah B. Scott, in Liberia; Rev. Benjamin F. Ousley, in East Africa; Bishop John B. Small, on the Gold Coast; Bishop J. Albert Johnston, in Cape Colony; Bishop Samuel D. Ferguson, at Cape Palmas, and Professor John W. Gilbert in the work of mission pioneering.

The task in Africa, or wherever negro races are found, demands missionaries of high qualifications. It is a task of leadership and training. It was a fine saying of Dr. Stewart, of Lovedale, that the crying need of Africa is for "moral engineers," capable of laying broad and lasting foundations for the spiritual and intellectual upgrowth of these peoples. Their task is to "bring up a race all the way from primitive savagery to sane Christianity."

Such an enterprise calls for those who are capable of more than evangelization. This task, in all its greatness, must really be the work of the native church itself, through evangelists trained on the field. The appeal of Africa to the churches of America is for leaders who can create and continue the conditions which will develop an aggressive native church. Such men and women must have a sturdy physique, a faculty for practical administration, and educational and spiritual attainments of a high and exceptional order. The diversified work of an African missionary station will call for varied kinds of skill and capacity, but demands invariably for best results the very best representatives of our American

character, culture and training. It is likewise desirable, if not imperative, that those who are chosen for these posts of strong leadership, shall have demonstrated at home their fitness for constructive service in the foreign field. The practice of the Foreign Departments of the Young Men's and Young Women's Christian Associations is in point. The more than two hundred secretaries on the field to-day in positions of strategic influence, have almost without exception been drawn from the ranks of those who have proven their capacity by exceptional Association service in this country. For such proven leaders Africa is waiting.

THE DEVELOPMENT OF A LARGER INTEREST

The task of discovering these leaders is one which challenges the American negro. It will be a process of sifting and selection in which each institution contributing to the religious development of the race will share. It means a larger emphasis by every pastor upon the missionary obligation of his people, a wider dissemination of sane and stirring missionary information through the religious press and by missionary secretaries, the more thorough study of the mission enterprise of to-day by the young men and women of our educational institutions, the cultivation of Sunday School and Young People's Societies, the encouragement of those young men and young women who solemnly determine to consecrate their lives to the promotion of the Kingdom of God. Under such influences there will emerge and become available the unselfish, earnest, capable, commanding personalities who are needed for the work of saving Africa.

THE WORK ON THE FIELD

There are four lines of missionary usefulness which may be emphasized as calling for well qualified recruits.

(1) *The study and relief of disease with the uplifting of hygienic and sanitary ideals.* Africa offers a wide open field for medical mission work. There can never be too many good hospitals or dispensaries.

(2) *The provision of suitable educational institutions,* which will open the crude, superstitious mind of the African to a true conception of God's world, and of his place in it, and his soul to the ethical and regenerative messages of His word. The instruction given will not overlook the Christian reconstruction of home life, the scientific utilization of the land, the mastery of useful trades and crafts. Many authorities concur in thinking that industrial training must be given much prominence in Africa, both because labor is an essential element in developing dependable character and because the African theory that work is for women only must be given its death blow. The task of furnishing these means of broadening the life of tribes and individuals opens the way for

much possible service to our best negro graduates. The planting of industrial schools, such as Hampton and Tuskegee, of adequately supervised common school systems, of a few well equipped institutions of higher learning, such as our best negro denominational colleges, will be an inviting and important task for educators.

(3) *The Christian socialization of the family, the village and the tribe.* The present status of the native African under direct European rule is often unfortunate, because there is little in common between ruler and subject. The Christian missionary is quite invariably the friend, the counselor and the mediator of the black man. In his great change from tribal communism to individualism, the native African needs sympathetic guidance, which the missionary rejoices to give.

(4) *The supremely important work of evangelization.* The most glorious manifestation of personal or tribal life will be in a salvation through the Living Christ who alone delivers from fear, from impurity, from every form of sin, and leads one into a holy, joyous life, full of faith and love and hope. This will be the panacea for Africa's ills, and the missionary who administers it must surely be the truest exemplification of its inspiring power.

DIFFICULTIES AND THEIR SOLUTIONS

The redemption of Africa is beset with difficulties which must be frankly faced. They have not prevented missionary progress in past years, and will probably lessen in importance as time goes on. Yet we may wisely face the situation as it is to-day.

The problems of transportation and inter-communication, once so great, and the dangers to health, even now very real, are rapidly yielding to modern enterprise. The narrow and sinuous African trail is giving way to the straight highways of Uganda, Rhodesia and Kamerun. Schools of tropical medicine, by discovering the causes of diseases which in the past baffled the skill of physicians, have greatly reduced the mortality of foreign-born residents in Africa. Under proper conditions, a missionary career in the Dark Continent may be a long one.

The attitude of some of the governing powers in Africa prevents at present the use of the American negro in missionary service in the greater part of South and East Africa and restricts his freedom elsewhere. The restrictive laws of South Africa have been due in considerable measure to the so-called Ethiopian Movement. In a country where the black population outnumbers the whites five-fold, this Movement and its American leadership was held to be dangerous with the result of severe legislative proscription against negroes from our country. Apparently, however, the situation to-day is less strained and wiser policies are restoring missionary and governmental confidence.

The readiness with which new missionary movements, especially

in South Africa, have crowded into fields already occupied by responsible Mission Boards and shown a willingness to increase their own membership by admitting members won from heathenism by the missionaries of these older organizations has been a real hindrance to missionary efficiency and to Christian statesmanship. No Society should undertake work in Africa which is not willing to show a spirit of tolerance and brotherly coöperation toward Societies already at work. Under the guidance of the Coöperative Committees which, under the auspices of the Continuation Committee of the Edinburgh Conference, are federating the Christian forces at work in Africa, new fields may readily be found in which no Society is at work and the population is practically without the Gospel.

For various reasons, as we have already noted, the great missionary Boards of the white churches have made infrequent use of negro missionaries. They have found in actual practice that there is little difference in point of efficiency between the first-rate missionaries of either color, and no marked advantage of the black man over his white brother in point of health. Some of these Societies claim that the negro missionary working with his white brethren has less influence over the African than his white associates. All agree that there is no great economy in the use of the American negro as a missionary, and great wastefulness in the use of the negro of small ability.

How these problems will best be solved is still an open question. The great majority of negro missionaries will, in the future as in the past, be sent out by Societies directed and supported by the negro churches. As time goes on, other white Societies may follow the example of the Methodist Episcopal Church, which has set apart its mission to Liberia to be developed, for the most part, by negro missionaries. Some of them are ready to welcome the complete equipment of one or more stations on a mission field. The solution of this question will depend more upon the quality of the negro missionaries who offer, than upon their color. One well known missionary secretary declares that only one fully qualified negro has applied to his Board for appointment in a long series of years, and that in this case the wife was unfit. If the ablest young men and women of our negro churches dedicate themselves to missionary service, meeting every test which the Societies apply to white candidates, the way will probably be found to place them on the field.

Industrial complications, especially in the sub-continent, offer serious obstacles to mission progress. The trades-unionism of South Africa aims to shut out the negro from industrial advance; the white settler covets his land and seeks to force him to furnish the labor needed on the farms and in the mines. These are but a few of the problems which call for Christian solution. It is well

that such noble men as Bridgman, Hertslet, Willoughby, Jacotet and Henderson are standing there in Africa as daysmen in this strife of color and conflicting interests.

The white man's vices have been Africa's scourge. The great mining centers are distributing agencies for new vices and their resultant diseases. Durban, Kimberley, Johannesburg are storm centers, with Katanga rapidly developing into one, where missions are concentrating their strongest men in the successful attempt to win to purity and Christian aggressiveness thousands, who yearly return to their widely scattered kraals as unpaid agents and exemplars of the Christian propaganda.

THE GOAL

The task of Africa's redemption is stupendous. It challenges the Christian world to-day. Will not the American negro churches assume their full share in its achievement? Their task at home is vast, and their resources far from adequate. Efficiency will demand much reorganization, and a new spirit of coöperation. It will call for a fresh emphasis on missionary education, a new sense of responsibility, a re-dedication of means and of the best young life. It will necessitate a new conception and practice of prayer. It will furnish a supreme test of the sanity of judgment, executive efficiency, and financial ability of the race. Missionary administration of the first order calls into play the finest qualities of every race and puts it to the proof.

Three great considerations will nerve the negro of America to this sacrificial task.

(1) World-wide redemption was the goal of our Lord. Nineteen centuries have passed and the work is still unfinished. Eighty million souls are dumbly waiting for a knowledge of His life and law of love. Does not this missionary call, with its creative eternal tasks, fill the souls of some of us with a new sense of opportunity and the investment of life, and draw us to the high resolve that if God will open the way we, whom He has given the power of leadership, will consecrate our energies to the completion of His unfinished work?

(2) Aside from the few brave, choice men and women who may be privileged to hear this call and to obey it, there is an appeal in African evangelization to the negro churches of America. They need to a far greater degree the world-wide vision which will transfigure their petty localism into an enthusiastic love for their blood brothers across the sea and will develop new resources and broader policies.

(3) Then will arise a stronger and finer racial patriotism. In pagan Africa are eight times as many negroes as are found in America. At this period of transition the black race is plastic. Many white men are in that continent to exploit the African or to make

him into a dark skinned Englishman, Frenchman, German or Belgian. Those social traits which should be a distinctive contribution to the new brotherhood of nations are in real danger of obliteration or transformation. Black men of adequate training and experience can best understand these qualities and preserve them to the world. Many sections of Africa will remain for generations Negro-land. In those regions the race may establish itself in a new and enlightened status. It will be the privilege of American negroes to give such wise and sane direction to this new nationalism and to make it so loyal to the principles of Christian brotherhood, that the Africa of to-morrow will become not only a distinctive, but a helpful addition to the ever widening Kingdom of God.

In view of all these considerations, your Commission would report the following conclusions:

(1) The continent of Africa presents to the negro churches of America an irresistible call for their help.

(2) It calls, however, for the choicest sons and daughters of the negro race. The task is preëminently a task of leadership, which demands careful training with constant emphasis upon the qualities which have been already described. The educated young men and women of our colleges and schools are the ones on whom the task will devolve.

(3) But this call is not to the missionary candidate alone. It is a call to the entire membership of the negro churches of all denominations to enter with Christ into the pain and anguish necessary to redeem the peoples of Africa. It is their privilege and duty to make effective in largest measure the offering of lives for service in Africa on the part of young men and women of the negro race.

RESOLUTIONS OF THE CONFERENCE ON SECURING STRONG AND ABLE STUDENTS FOR THE MINISTRY

C. H. TOBIAS,

D. D. JONES,

Secretaries in the Colored Men's Department International Committee Young Men's Christian Associations.

GATHERED at Atlanta for the first Negro Student Convention, representing in its membership the negro educational institutions in the South, and many of the leaders and friends of the race, we submit the following findings:

1. The outstanding need of our people to-day is a large increase in the number of strong, spiritually minded, well educated ministers who will live among their people and mold their changing life. Such men alone can lead in this age of transition. They alone can

impress the men and women of achievement and the educated young people. They alone can minister to the whole social and religious life of the negro race.

2. Of such leaders, there are far too few to-day in the pulpit or in training for it. The blame for this must distribute itself widely to home, church, school, parish and society alike. The churches have been satisfied with untrained leadership and have sometimes looked with suspicion upon well qualified ministers. Ministerial opportunities and working conditions have been such that the ablest men have been repelled by them rather than attracted. Men with the qualities of leadership have chosen business or professional pursuits. We call upon the young men of ability to give themselves heroically and with sacrifice to the supreme opportunity of the ministry.

3. The way to alter the existing situation is by a larger emphasis on the proper place of the Church in ministering to the spiritual, intellectual and social needs of the people. This is surely a task which will appeal to our young men of largest capacity, broadest vision and most heroic conceptions of duty. When the home, the Church and the school lay due stress upon the qualifications of the leaders they desire, and lay hold of promising men, one by one, placing before them this call, we believe that our young men will respond. But the Church as a whole, must have a deep sense of need for the right kind of ministers; and the young men who look forward to business, professional and farming life must have high ideals of the type of men required for the leadership of the Church, and of their adequate preparation for this high calling. They as the future lay-leaders of the Church must likewise have enlarged conceptions of the demands on the membership necessary for the adequate support for the right kind of ministers.

4. There is much to be done by way of adequately meeting these needs of to-day. For example, our student Young Men's Christian Associations in the schools and colleges represented here should enlarge greatly their efforts to provide for the thorough-going and comprehensive presentation of the call to the strongest men to enter the ministry. In our student conferences, ample provision should be made for this theme in the programmes. The best representatives of the Christian ministry should be invited to address the students in colleges and conferences. Example goes farther than precept. The faculties in our institutions are urged to emphasize, as in the past, the preëminent importance of this work. Ministers in their churches are urged to preach to their people on this theme and to urge that sons be consecrated to the work.

Our educational institutions need better equipment and a wise standardization. They need to keep more definitely in mind the work which their graduates will have to do. Every Theological Seminary may well conduct a social clinic, sending its men out to

investigate and deal with existing conditions. The greatest pains must be taken to help these future leaders of the race to master the fundamentals which will help their people,—community improvement, better homes, better ideals of preaching and a more inspiring conception of the power of Christianity for the regeneration of the individual and society.

5. Attention is also called to the fact that it is possible to increase the efficiency of a large number of the men who are now serving as pastors of churches, whose inadequate preparation ought to be supplemented in every way possible. This will be accomplished through ministerial conferences, through the coöperation of older and more experienced ministers of both races, through the circulation of helpful literature and through some plan of supervision to be worked out in different denominations in harmony with their own denominational polity. We would especially emphasize the necessity of making provision for the residence of pastors in the communities where their parishes are located, if their leadership is to become most effective.

6. We would call upon the members of this Conference and, through them, on the Christian people of all parts of the country and of all denominations, to practice the method ordained by our Lord, who when he looked upon the fields and saw their needs, said, "Pray ye the Lord of the harvest that He thrust forth laborers into His harvest." All can begin at once, even the humblest member of this Convention, to enter upon this divinely appointed method of securing the workers needed for the great task we face. This method has never been adequately tested. Not only are the members of our Church guilty of neglect, but even the leaders, those of us who have recognized the Great Call, have failed to test the principle embodied in our Lord's command.

PRESENT PHASES OF COÖPERATIVE WORK—THE YOUNG MEN'S CHRISTIAN ASSOCIATION

C. H. TOBIAS,

Augusta, Ga., Traveling Secretary in the Colored Men's Department International Committee of the Young Men's Christian Association.

THREE years ago, when the Central Young Men's Christian Association of a certain Southern city was about to launch a campaign for a new building, a meeting of the board of directors was called to arrange for the campaign. There was no hitch in the proceedings of the meeting until one of the members suggested that the work for colored men should receive some consideration. A discussion of some length followed and for a while it seemed that the proposition would not get the approval of the board. Finally,

the chairman, a splendid young Harvard man and prominent member of the bar, arose and ended the discussion with this single sentence: "Gentlemen, we are going to include in our appeal \$25,000 for the colored men's branch, because Jesus Christ wants it done!"

Interracial coöperation in Young Men's Christian Association Work has made progress where men of both races have sought to know the will of God on questions of relationships and have had the courage to do what His will revealed to them.

The purpose of this paper is to show concretely how successful coöperative work is being carried on. It may be well, however, in the beginning to devote a brief word to the factors that have led up to this work.

The first Young Men's Christian Association for colored men was organized in Washington in 1853. It is interesting to note that William Chauncey Langdon, the founder of the International Convention, who was then local secretary in Washington, was in close touch with the colored men who formed this first association, which was formed two years after the first one was organized on this continent, and eleven years after the parent association was organized in London. Anthony Bowen, a free Negro, was president of the colored association. He and Langdon worked in the same government department and were evidently warm friends. One mission Sunday school which was established by the white association grew into a church and is to-day one of the influential colored churches of Washington.

When the International Convention met in Toronto in 1876, Dr. Stuart Robinson, a Presbyterian minister, of Louisville, Ky., was so eloquent in his presentation of the Negro's claims that Sir George Williams, the founder of the Young Men's Christian Association, who was present, contributed one hundred (\$100) dollars in the collection that followed the appeal. This is the only contribution that Mr. Williams is known to have made to an American association.

The first employed agent of the International Committee to investigate conditions among colored men with a view to establishing association work was General George D. Johnston of Alabama. He laid the foundation of our work in the far South by organizing Bible Classes and holding Gospel Meetings for colored men in the different cities.

The first salaried colored secretary of a local association was William A. Hunton, who was made secretary of the Norfolk, Va., Association in 1888. Mr. Hunton and his colored board of directors were generously assisted in setting up the work by an advisory board of white men. That association to-day, although it is not a branch of the Central Association of Norfolk, has a board of directors composed of white and colored men.

Many other such instances could be mentioned but these are

enough to show how association work among colored men from the very beginning has been characterized by coöperative effort.

Up to seven years ago there were no modern buildings for colored men anywhere in the country. The Bible classes and the Sunday religious meeting were the main, and almost the exclusive, features of the work. William A. Hunton and Jesse E. Moorland, colored secretaries of the International Committee, upon whom the burden of leadership rested, felt seriously the need of a modern building to serve as a model and inspiration for the erection of buildings for colored men in all parts of the country. In 1907 such a building was presented to the Negroes of Columbus, Ga., by George Foster Peabody and his brother at a cost of about \$30,000. This building was the expression of a life-long interest in the Negro race by two men who were born in the city to which the gift was made. A condition of the gift was that the association should be organized as a branch of the Central Association. This condition was readily complied with. Leading men of the city from the Mayor down took active interest in the work, and joined heartily in the campaign to raise \$5,000 for operating expenses.

As soon as the Columbus building was completed and opened to the public, Secretaries Moorland and Hunton made plans to hold the next annual conference of the colored men's department in this building. Accordingly, in the fall of 1908, the conference was held at Columbus. Secretaries and association leaders from all parts of the country met there and spent from three to four days in the work of the conference and in observation and inspection of the first modern association building for colored men. The effect of holding the conference in Columbus was that the leaders went back to their homes in all sections of the country determined to erect modern buildings.

Washington was the next city after Columbus to erect a modern building. In response to a joint appeal by the white and colored men of Washington, Mr. John D. Rockefeller made a gift of \$25,000 for a building for colored men on condition that a like amount be raised. The colored men promptly took up the challenge and soon had in hand a subscription list amounting to \$32,000. They were so much impressed by the outcome of their campaign that they raised their objective from \$50,000 to \$100,000. The higher amount was finally secured, colored men paying \$27,000 of the whole amount.

The most far-reaching and statesman-like plan of coöperation between white and colored people in the entire country was set in force on Jan. 1st, 1911, when Julius Rosenwald, the Hebrew president of the Sears-Roebuck Co. of Chicago, made his offer of \$25,000 to any city in the United States that would raise \$75,000 for erecting a building and securing equipment for colored Young Men's Christian Associations. Up to the present time eleven cities

have met the condition,—Washington, Philadelphia, Chicago, Atlanta, Los Angeles, Baltimore, Kansas City, Cincinnati, Indianapolis, New York and Nashville. Four of the cities have completed their buildings, namely, Washington, Chicago, Indianapolis and Philadelphia. The others are either in process of erection or planning to begin work soon. It is worthy of note that eleven gifts of \$1,000 each have been made to these buildings by colored men. One gift of \$1,000 was made by a colored business woman of Indianapolis. By the side of these colored donors who are furnishing such fine examples of self-help are standing scores of loyal white men and women of all the cities mentioned, giving of their time and means to push forward the work of these buildings. Ex-Vice-President Fairbanks took part in the Indianapolis campaign, and many prominent business men of Nashville are at work now raising the \$45,000 that white men of Nashville have pledged to the building for colored men. The one outstanding character in the prosecution of this great work next to Mr. Rosenwald himself is Secretary J. E. Moorland who has personally directed every campaign.

An important recent development is the work for colored men in some of the great industrial plants of the country. A mining settlement at Buxton, Iowa, maintains a \$30,000 association. Bannham, Ky., is another mining camp which has a building and supports a secretary. Secretaries are employed for lumber camps at Vaughn, N. C., and Bogaloesas, La. The American Cast Iron Pipe Co. of Birmingham, Ala., has a three-story building for its employes. Two of the floors under the direction of a colored secretary are used for colored men, and the other floor under a white secretary is used for white men. There is a secretary for work among the 4,000 Negro employes of the great shipyard at Newport News, Va. The Norfolk and Western Railroad is liberal in its support of an association at Bluefield, W. Va., for colored employes of its line.

The Student Section of the Colored Men's Department has organizations in 105 colleges and secondary schools with a total membership of approximately 7,000. These organizations have been developed under the leadership of W. A. Hunton, who has just completed his twenty-fifth year as an association secretary. While student work as a rule is done with little or no equipment, Hampton Institute has a building recently erected at a cost of \$33,000. This building was the gift of a white friend. The association of the Pennsylvania State College is carrying the budget of the first County secretary for colored men, Mr. C. B. Randall of Brunswick County, Va. The expenses of D. D. Jones, colored student secretary of the International Committee are borne by the white Young Men's Christian Association of Detroit.

Deserving of more than ordinary consideration in this connection is the splendid work that has been going on in the white col-

leges of the South under the leadership of Secretaries W. D. Weatherford and A. M. Trawick. More than 15,000 white college men of the South during the past four years have been engaged in study courses that have brought them into sympathetic touch with Negro life. As a result of engaging in these studies hundreds of these men are now actively engaged in social service work for Negroes.

The coöperative programme of the Y. M. C. A. is as interesting for its by-products as for its larger results. A better mutual understanding has come about from the frequent coming together of white and black men. White men have confessed that they had thought it impossible for them to have real affection for black men until they were brought together with them in common Christian service. Many deep-seated prejudices have been uprooted by the contacts of this service. A certain Southern white man found it impossible to say "Mister" or "Miss" to black people until he was thrown into such frequent contact with cultured and refined ones among them, that there was no way of escape. He is now glad that he has been emancipated from his prejudice.

The colored association man will continue to meet his white brother half way in promoting the coöperative spirit. Reciprocity must characterize every effort. A man loses in power and self-respect when he is continually served by those whom he is given no opportunity to serve in return. Programmes of racial uplift must not be made for the Negro in his absence. He must be given full half of consideration in every coöperative programme and he must be allowed to do full half of the work.

THE WORK OF THE NATIONAL BOARD OF YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS

MRS. W. A. HUNTON,

Washington, D. C., Student Secretary for Colored Schools, Y. W. C. A.

WITH thoughts centered upon this Christian Student Convention for some weeks, there has been growing in the minds of many a certain conviction as to its opportunity and responsibility to interpret aright the call of Christianity. When we further consider that the young men and women chosen to form this gathering represent our fondest hopes and ambitions for race advancement and for the promotion and conservation of lofty ideals, and that there is already the subconscious implanting of the elements of leadership in their natures, this opportunity and responsibility transfer themselves into a sacred trust to be most carefully used for the extension of our Lord's Kingdom here on earth. Hence one is constrained to approach with hesitancy any discussion of values and relationships in Christian service.

But there are some first principles without which we can hardly hope to attain to devotion for our own cause or to win the sympathetic comprehension or desire for active coöperation from others. The very simplicity of some of these basic principles may offer an excuse for their so often being left unmastered. Looking for the larger things of life, we are apt to forget that the supreme joy of the Master's life and that of his followers through all the Christian era has had its source in saving and serving men. Again, we find it so easy to repeat and theorize upon the command, "Thou shalt love thy neighbor as thyself," that we are prone to forget to live that command.

Some years ago when the National Board of the Young Women's Christian Association was formulating plans for a more vital and satisfactory touch with the womanhood of the world, a small band of Christian leaders met at Asheville, North Carolina, to discuss the wisdom of including in this broad outlook the colored women of the United States. All were agreed that she needed the infusion of the Association spirit into her life. Some were not sure that the time was right for this particular advance; but there were some brave spirits who were willing to face the difficulties of finance, relationships and leadership involved in the extension of the movement among colored women. In the prayerful seclusion that this retreat afforded, the will of the Master was revealed and the National Board, living up to its principles, "*Unto All women*," sent forth its message to the sister within the veil, thus launching for her a new era of Christian living and service.

From a few scattered associations, in schools and cities in 1908, numbering altogether not more than eighteen, we have grown, until in 1914 the girls of ninety-four of the leading institutions and the women of nineteen cities are realizing through the Association a strength and power hitherto undreamed. The National Board has not only given the impulse for this advance, but has had joyful participation in it. In the mighty recreating of the life among the women of the world, the song of their redemption has made a mighty chorus, strong with faith, and courage, which has blended the voice of the colored women.

In six short years we have seen this little band, thrilling under the impulse of the Association spirit, give themselves with a holy zeal to the breaking down of the old order and establishing in its place higher ideals. Association homes are no longer held in quiet reservation for Sabbath meetings, bare lodgings give place to cozy well-furnished rooms and classes of all descriptions fill every available time and space. The student secretary in her annual report says: "At the first glance there would seem to be a decline of spirituality in Association work because of the enthusiastic emphasis put upon social service, but deeper study brings out this truth: while there is a loss of apparent religious fervor in meet-

ings, there is a decided gain in application of religious principles; fewer 'cut and dried' testimonials, but more sincere though halting expressions of faith and deep convictions; a more personal note in confessions revealing greater sincerity of purpose. There is a new attitude not only towards spiritual things, but towards law and order. These evidences of a Reconstruction Period are manifested in every school where the Christian Associations have been unhampered in their development."

We are, however, deeply conscious of the fact that we are at the beginning of Association experience and opportunity; that the five thousand women and girls who have come under its influence are but an insignificant fraction of the 4,500,000 colored women in the United States. If we even add to this 5,000 some 40,000 who have given themselves to the promotion of other noble causes, we still have but one woman in every hundred who has caught the spirit of service to say nothing of that mighty throng across the ocean for whom Livingstone made his last prayer and to whom it is required of us to send the Gospel. A tremendous burden is upon us! But it is not ours to bear alone. It is a common responsibility to be shared, like all other responsibilities, by *Christians* regardless of race or *creed*.

The colored woman has perhaps been the *most misunderstood*, the *most misrepresented element* of American society. She has remained within the veil and the world has not been conscious of the deep aspirations of her sorrow-laden soul. The world has failed to notice her as she has quietly built up the home, the school and the Church. Her sacrificial instincts, greater by far than in the men of the race, have almost been overlooked. But under the influence of this new enthusiasm for social service, she has had the veil withdrawn, and the world is beginning to understand that the wonderful progress of the Negro has had behind it the *propelling power* of its *women*.

The first requisite for coöperation is understanding. A few years ago this seemed an impossibility so far as the two races are concerned but, perhaps, after all the Kingdom is not so far to seek, for in spite of racial separateness, North as well as South, white and colored women are finding unity in service. In nine cities, our Colored Young Women's Christian Associations are branches of the white Association. Two of these branches are in Southern cities with two more cities of the South ready to have this relationship. The relationship, even if at first assumed with some degree of fear, has always worked out to a most perfect understanding and increased usefulness on the part of both. Perhaps we have had no finer illustrations of growing understanding, sympathy and helpfulness between the women of the two races than the interest recently manifested by the white women of Birmingham in the wonderful membership campaign, conducted by the colored women

of that city. The most enthusiastic letters that reached the National Headquarters were not from the colored women *themselves*, but from their white friends.

With this experience of enthusiastic coöperation as a result of real *understanding*, we know that it is possible for a much more sympathetic relationship to come to pass. The gulf is not fixed. *It must not be fixed*, because upon this mutual understanding, we must admit if we are candid, rests largely the solution of the most vexing features of our race problem. The truth is that both races have preferred to discuss theories rather than face the problem. One involves thinking alone, the other calls for courageous action. We have known for many years that some men and women of the South have been facing courageously this race problem and now hope for a larger coöperation has given place to a *certainty* as we note among white men and women the beginning of a great wave of *loyalty to human salvation* that shall surely sweep over our beautiful Southland.

The Young Women's Christian Association seeks to make body, mind and spirit reach their highest development. Surely this offers to *every* Christian woman in *every* community a point of contact. Their policy is adapted to meet *human* needs, not *racial* ones. The Christian women of any community must feel a responsibility for Christian progress. The life of that community cannot be all pure, all sweet, if any part of it is left to decay. With a keen desire for recreation, with a longing for friendship, with a restlessness that needs expression in healthful exercise and engaging employment and yet *no opportunity for outlet or development*, is it not more remarkable that so many colored girls are good than that so many are otherwise?

The help of the white women in maintaining Young Women's Christian Associations for colored women in large cities and clubs in small centers is not only a Christian duty but a safe-guarding of the life of the community. There are no conventional customs that cannot be broken down in order to build up the Kingdom of Christ on earth. And yet we are conscious that this help and coöperation can only find its fullest expression when founded on love. Tolstoi has well said that "Men think there are circumstances when one can deal with human beings without love but there are *no such* circumstances. One may deal with *things* without love—one may cut down trees, make brick, hammer iron without love—but you cannot so deal with *human beings*."

We are here representing various activities, according right and respect to each. It should not be difficult for such a group to stand and face the world together regardless of wealth or poverty, traditional or race prejudices, proclaiming that the best service is in the protection and strengthening of the weak, and thus making real the Christian spirit.

With an enthusiasm matchless in its power to withstand cruel shocks of adversity, the colored woman has moved forward these fifty years. There has been in her eye one vision, and in her soul one cry ; that vision and cry are freedom — freedom from ignorance, prejudice and poverty, and above all, the freedom of opportunity.



APPENDIX

Best Books on the Negro in America and Africa

I. GENERAL

- BAKER, RAY STANNARD, *Following the Color Line*. Doubleday Page & Co. \$2.00.
- BRAWLEY, B. G., *A Short History of the American Negro*. Macmillan Co. \$1.25.
- BRYCE, JAMES, *The Relation of the Advanced and the Backward Races of Mankind*. Clarendon Press. 70c.
- COMMONS, JOHN R., *Races and Immigrants in America*. Macmillan Co. \$1.50.
- CROMWELL, J. W., *Negro in American History*. American Negro Academy. \$1.50.
- DOUGLASS, FREDERICK, *Life and Times of Frederick Douglass*. Hamilton-Ravell Co. \$2.50.
- DOUGLASS, H. PAUL, *Christian Reconstruction in the South*. Pilgrim Press. \$1.50.
- DOWD, JEROME, *The Negro Races*. Macmillan Co. \$2.50.
- ELWOOD, CHARLES A., *Sociology and Modern Social Problems*. American Book Co. \$1.00.
- HAMMOND, L. H., *In Black and White*. Revell Co. 50c. and \$1.25.
- HART, ALBERT BUSHNELL, *The Southern South*. D. Appleton Co. \$1.50.
- HELM, MARY, *The Upward Path, Young People's Missionary Movement*. 43c. and 58c.
- HOFFMAN, FREDERICK L., *Race Traits and Tendencies of the American Negro*. American Economic Association. \$1.25.
- JOHNSTON, SIR HARRY H., *The Negro in the New World*. Macmillan Co. \$6.00.
- LANGSTON, JOHN M., *From a Virginia Plantation*. American Publishing Co. \$2.00.
- MILLER, KELLY, *From Servitude to Service*. American Unitarian Association. \$1.25.
- MILLER, KELLY, *Out of the House of Bondage*. Neale. \$1.50.
- MILLER, KELLY, *Race Adjustment*. Neale. \$2.13.
- MURPHY, EDGAR GARDNER, *The Basis of Ascendency*. Longmans, Green & Co. \$1.60.
- MURPHY, EDGAR GARDNER, *The Present South*. Macmillan Co. 60c.
- PAGE, THOMAS NELSON, *The Negro the Southerner's Problem*. Chas. Scribner's Sons. \$1.25.
- RACE RELATIONSHIPS, Association Press. \$5.00.
1. *Negro Life in the South*. W. D. Weatherford.
 2. *Up from Slavery*. Booker T. Washington.
 3. *The Story of the Negro, Vol. 1*. Booker T. Washington.
 4. *The Story of the Negro, Vol. 2*. Booker T. Washington.
 5. *The Basis of Ascendency*. Edgar Gardner Murphy.
 6. *Race Distinctions in American Law*. Gilbert T. Stevenson.
 7. *The Southern South*. Albert Bushnell Hart.
- ROYCE, JOSIAH, *Race Questions, Provincialism, and Other American Problems*. Macmillan Co. \$1.25.

- SINCLAIR, WILLIAM A., *The Aftermath of Slavery*. Small and Maynard. \$1.50.
- STEVENSON, GILBERT T., *Race Distinctions in American Law*. D. Appleton & Co. \$1.50.
- WASHINGTON, BOOKER T., *Character Building*. Doubleday Page & Co. \$1.50.
- WASHINGTON, BOOKER T., *My Larger Education*. Doubleday Page & Co. \$1.50.
- WASHINGTON, BOOKER T., *The Man Farthest Down*. Doubleday Page & Co. \$1.50.
- WASHINGTON, BOOKER T., *The Story of the Negro*, 2 vols. Doubleday Page & Co. \$3.00.
- WASHINGTON, BOOKER T., *Up from Slavery*. Doubleday Page & Co. \$1.50.
- WASHINGTON, BOOKER T., *Working with Hands*. Doubleday Page & Co. \$1.50.
- WASHINGTON AND DU BOIS, *The Negro in the South*, George W. Jacobs & Co. \$1.00.
- WEATHERFORD, W. D., *Negro Life in the South*. Association Press. 50c.
- WEATHERFORD, W. D., *Present Forces in Negro Progress*. Association Press. 50c.

II. POETRY AND FICTION

- CHESTNUTT, CHAS. W., *The House Behind the Cedars*. Houghton-Mifflin Co. \$1.50.
- DU BOIS, W. E. B., *The Souls of Black Folk*. A. C. McClurg. \$1.20.
- DUNBAR, PAUL LAURENCE, *Complete Poems*. Dodd, Mead & Co. \$2.00.
- DUNBAR, PAUL LAURENCE, *Lyrics of Love and Laughter*. Dodd, Mead & Co. \$1.25.
- DUNBAR, PAUL LAURENCE, *Lyrics of Lowly Life*. Dodd, Mead & Co. \$1.25.
- OVINGTON, MARY, *Half a Man*. Longmans, Green & Co. \$1.00.
- RAYNER, EMMA, *Handicapped Among the Free*. Dodd, Mead & Co. \$1.50.
- WORK, FREDERICK J. and JOHN W., JR., *Folk Songs of the American Negro*. Work Bros. & Hart. 25c. and 50c.

III. SPECIAL PUBLICATIONS

The Atlanta University Publications

- No. 1. *Mortality among Negroes in Cities*. 1896. Out of print.
Mortality among Negroes in Cities. (2d edition, abridged, 1903.) 25c.
- No. 2. *Social and Physical Conditions of Negroes in Cities*. 1897. 25c.
- No. 3. *Some Efforts of Negroes for Social Betterment*. 1898. Out of print.
- No. 4. *The Negro in Business*. 1899. Out of print.
- No. 5. *The College-bred Negro*. 1900. Out of print.
The College-bred Negro. (2d edition, abridged, 1902.) 25c.
- No. 6. *The Negro Common School*. 1901. Out of print.
- No. 7. *The Negro Artisan*. 1902. 75c.
- No. 8. *The Negro Church*. 1903. \$1.50.
- No. 9. *Notes on Negro Crime*. 1904. 50c.
- No. 10. *A Select Bibliography of the Negro American*. 1905. 25c.
- No. 11. *Health and Physique of the Negro American*. 1906. \$1.50.
- No. 12. *Economic Co-operation among Negro Americans*. 1907. \$1.00.
- No. 13. *The Negro American Family*. 1908. 75c.
- No. 14. *Efforts for Social Betterment among Negro Americans*. 1909. 75c.
- No. 15. *The College-bred Negro American*. 1910. 75c.
- No. 16. *The Common School and the Negro American*. 1911. 75c.

- No. 17. *The Negro American Artisan*. 1912. 75c.
 BAKER, RAY STANNARD, *The Atlanta Riot*. The Phillips Publishing Co.
 EWING, QUINCY, *The Heart of the Race Problem*. The Atlantic Monthly Co.
 HAYNES, GEORGE EDMUND, *The Negro at Work in New York City*. Columbia University Studies in Political Science. \$1.25.
 SOUTHERN SOCIOLOGICAL CONGRESS, *The Human Way*.
 WOOFER, T. J., JR., *The Negroes of Athens, Georgia*. Bulletin of the University of Georgia.
 WRIGHT, R. R., *The Negro in Pennsylvania*. University of Pennsylvania.

IV. AFRICA.

- ARNOT, FREDERICK STANLEY, *Garenganze; or, Seven Years' Pioneer Mission Work in Central Africa*. F. H. Revell Co. \$1.25.
 BLAIKIE, WILLIAM GARDEN, *The Personal Life of David Livingstone*. F. H. Revell Co. \$1.50.
 BLYDEN, EDWARD WILMOT, *Christianity, Islam and the Negro Race*. London. Whittingham. 7s. 6d.
 CASALIS, E., *My Life in Basuto Land*. London. Religious Tract Society. 5s.
 CRAWFORD, D., *Thinking Black; 22 Years Without a Break in the Long Grass of Central Africa*. London. Morgan & Scott. 7s. 6d.
 DARLOW, THOMAS HERBERT, *God's Image in Ebony*. London. Young People's Missionary Movement. 6s.
 DENNETT, R. E., *At the Back of the Black Man's Mind*. Macmillan & Co. \$3.50.
 DENNETT, R. E., *Nigerian Studies; or, The Religious and Political System of the Yoruba*. Macmillan & Co. \$2.75.
 DU PLESSIS, J., *A History of Christian Missions in South Africa*. Longmans, Green and Co. \$3.50.
 DYE, MRS. ROYAL J., *Bolenge; a Story of Gospel Triumphs on the Congo, Foreign Christian Missionary Society*. 50c.
 ELLIOT, SIR CHARLES NORTON EDGEUMBE, *The East Africa Protectorate*. London, E. Arnold. New York, Longmans, Green & Co. \$5.00.
 ELLENBERGER, D. FRED, *History of the Basuto Ancient and Modern*. London. Caxton Publishing Co. 7s. 6d.
 EVANS, MAURICE SMETHURST, *Black and White in South East Africa, a Study in Sociology*. Longmans, Green & Co. \$2.25.
 FRASER, DONALD, *The Future of Africa*. London. Church Missionary Society. 2s.
 FRASER, DONALD, *Winning a Primitive People; sixteen years' work among the warlike tribe of the Ngoni and the Senga and Tumbuka peoples of Central Africa*. E. P. Dutton & Co. \$1.50.
 FYFE, H. HAMILTON, *South Africa To-day*. London. E. Nash. 10s. 6d.
 GERDENER, G. B. A., *Studies in the Evangelization of South Africa*. Longmans, Green & Co., 1911. \$1.00.
 GIFFEN, J. KELLY, *The Egyptian Sudan*. F. H. Revell Co. \$1.00.
 HAMILTON, J. TAYLOR, *Twenty Years of Pioneer Missions in Nyasaland*. Bethlehem, Pa., Society for the Propagation of the Gospel. \$1.00.
 HARRIS, JOHN H., *Dawn in Darkest Africa*. E. P. Dutton & Co. \$3.50.
 HATTERSLEY, CHARLES W., *The Baganda at Home*. London. The Religious Tract Society. 5s.
 HAWKER, GEORGE, *The Life of George Grenfell, Congo Missionary and Explorer*. F. H. Revell Co. \$2.00.
 HILTON-SIMPSON, MELVILLE W., *Land and Peoples of the Kasai; being a narrative of a two years' journey among the cannibals of the equatorial forest and other savage tribes of the Southwestern Congo*. A. C. McClurg & Co. \$3.50.

- JOHNSTON, SIR HARRY HAMILTON, *Britain Across the Seas; Africa*. London. National Society's Depository. 10s. 6d.
- JUNOD, HENRI A., *The Life of a South African Tribe*. London. D. Nutt. 2 v. 17s.
- KIDD, DUDLEY, *The Essential Kafir*. Macmillan & Co. \$6.00.
- KUMM, HERMANN KARL WILHELM, *Khont-hon-Nofer, the Lands of Ethiopia*. London and Edinburgh. Marshall Brothers. \$1.50.
- KUMM, HERMANN KARL WILHELM, *The Sudan*. London. Marshall Brothers. 3s. 6d.
- LAGDEN, SIR GODFREY YEATMAN, *The Basutos; the Mountaineers and Their Country*. D. Appleton & Co. 2 v. \$6.00.
- LLOYD, ALBERT B., *In Dwarf Land and Cannibal Country*. C. Scribner's Sons. \$1.50.
- A. M. Mackay, *Pioneer Missionary of the Church Missionary Society to Uganda*. By his sister. G. H. Doran Co. \$1.50.
- MILLIGAN, ROBERT H., *The Fetish Folk of West Africa*. F. H. Revell & Co. \$1.50.
- MOREL, EDMUND DEVILLE, *Nigeria, Its Peoples and Its Problems*. London. Smith, Elder & Co. 10s. 6d.
- MULLINS, J. D., *The Wonderful Story of Uganda*. London. Church Missionary Society. 1s. 6d.
- NASSAU, ROBERT HAMILL, *Fetichism in West Africa*. C. Scribner's Sons. \$2.50.
- NAYLOR, WILSON SAMUEL, *Daybreak in the Dark Continent*. Young People's Missionary Movement. 50c.
- NOBLE, FREDERIC PERRY, *The Redemption of Africa; a story of civilization*. F. H. Revell Co. 2 v. \$4.00.
- PAGE, JESSE, *The Black Bishop: Samuel Adjai Crowther*. F. H. Revell Co. \$2.00.
- PARSONS, ELLEN C., *A Life for Africa; Rev. Adolphus Clemens Good*. F. H. Revell Co. \$1.25.
- ROBINSON, CHARLES HENRY, *Hausaland; or, Fifteen Hundred Miles Through the Central Soudan*. London. S. Low, Marston & Co. 14s.
- ROSCOE, JOHN, *The Baganda; An Account of Their Native Customs and Beliefs*. Macmillan & Co. \$5.00.
- SMITH, H. SUTTON, "Yasuku," *the Very Heart of Africa*. Marshall Brothers. \$1.50.
- SOUTH AFRICAN NATIVE RACES COMMITTEE, London. *The South African Natives; Their Progress and Present Condition*. E. P. Dutton & Co. \$2.00.
- STEWART, JAMES, *Dawn in the Dark Continent*. F. H. Revell Co. \$2.00.
- STOW, GEORGE W., *The Native Races of South Africa; a history of the intrusion of the Hottentots and Bantu into the hunting grounds of the Bushmen*. The Macmillan Co. \$6.50.
- THEAL, GEORGE MCCALL, *The Yellow and Dark-Skinned People of Africa South of the Zambesi*. London. S. Sonnenschein & Co. 10s. 6d.
- THORNTON, D. M., *Africa Waiting*. Student Volunteer Movement. 25c.
- TUCKER, ALFRED ROBERT, *Eighteen Years in Uganda and East Africa*. New York. Longmans, Green & Co., 1911. \$2.10.
- WALKER, F. DEAVILLE, *The Call of the Dark Continent*. London. Wesleyan Methodist Missionary Society. 1s. 6d.
- WEEKS, JOHN H., *Among the Congo Cannibals: Experiences, Impressions, and Adventures during a thirty years' sojourn amongst the Boloki and other Congo tribes*. J. B. Lippincott Co. \$3.50.
- WELLS, JAMES, *Stewart of Lovedale*. F. H. Revell Co. \$1.50.

INDEX

INDEX

A

Accommodations, in railways and restaurants, 28.
 Advertisements, and the editor's duty, 197.
 Africa, call to church membership, 208; challenge of Christian world, 207; continent of emergencies, 201; continent of empires, 115f; early civilization of, 130; enlistment of educated Negroes for, 201; Negroes' remote fatherland, 145; partitioned, 115; place in Biblical history, 130f; population and civilization of, 116; primitive people in, 201; redemption of beset with difficulties, 206; response of to the Gospel, 120; rivers and railways of, 117f; wealth and economic development of, 116f.
 African missionary, diversified work of, 204.
 Africans, physical development of, 118.
 Alleys, and home life, 76f; producing character, 78; residence in, 80; social indictment of, 81; transformation of, impossible, 36.
 American Negro, and missionary duty, 202; sacrificial work of, 207f.
 "Apostle of Good Sense," 179.

B

Baptist Church, evangelistic meetings of, 184f.
 Barton, Arthur J., 171; quoted, 168.
 Basketry, for boys' clubs, 138.
 Bathhouse, for colored children, 138.
 Belgian soldiers, in Africa, 125.
 Belgium, King of, 132.
 Bennett, Miss Belle H., 1.
 Benwenya, an African hunter, 122.
 Bible Conference, of Atlanta, 185.
 Birthright, Charles and Betty, memorial building of, 183.
 Bishop, Samuel S., 190.
 Boarders, in Negro homes, 76.
 Bothwell Brig, battle of, 47.
 Bowen, Anthony, 211.
 Bowen, J. W. E., discussion of "The Call of the Christian Pulpit," 93.

C

Call of the Student Conference, 1; to African work, 132; to the ministry, 93; to missionary leadership, 208; to service, 95.
 Carey, Lott, and the Gospel in Liberia, 202f.
 Carey, William, 31.
 Caste system, of India, 189.
 Characteristics of Negro religion, 55.
 Church, enlisted for reform, 64; inclusive democracy of, 37; message of, 63; relation to childhood, 97; rivals of, 102; social message of, 62.
 Church, unprecedented opportunity of in foreign countries, 21; urged to quicken pace, 25.

Churches, and the ownership of homes, 86; antagonize each other, 87; for Negroes in the South, 141; value of, 142.
 Clinton, Bishop George W., discussion of "Evangelism," 107.
 "Clean up Day," 166.
 Continuation Committee, 8.
 Cooperation, based on Christian principles, 10f; based on understanding, 38; between white and colored pastors, 183; between white and Negro in the South, 129; between privileged members of both races, 73; forms of, 174; fostered by Southern men, 171; giving strength to the Church, 106; in education, 163; motive and attitude of, 175; not secured through destruction, 61; of educational leaders, 59; promoted by student conference, 180; purity and righteousness of, 180f; purpose of, 178; racial and denominational, 65; signs of growth of, 161; sought by Negroes, 163; South's part in, 60; Southern white people in, 168; white and Negro women in, 165; work of Church in, 189.
 Coöperative movements, country churches in, 139, 144; in Atlanta, 184; reciprocal, 180.
 Country Church, and community service, 146f, 149; a vision of the task of, 149.
 Country churches, capital invested in, 152; the social centers, 148.
 Country missions, 12.
 Country Superintendents of Education, 175.
 Commission, on enlistment for work in Africa, 201; on the ministry, 12, 209; Southern universities on race relations, 171.
 Crawford, Dan, 54.
 Crime, among Negroes, 28; not among Conference subjects, 11; reported in daily papers, 162.
 Criminal, interested in reformation of, 39; propagated through social life, 168.

D

Davis, Jackson, and Negro Education, 175; pioneer in rural school work, 163.
 Day nursery, need of, 156.
 Death rate, of children, 170, 191.
 Decatur Street, problems of, 47.
 Delegates, classified by states, 2; congratulated, 26; justice and fair play of, 26; in colleges and institutions, 3ff; urged to have faith, 26.
 Denominational boards, work of, in Africa, 203.
 Dillard, James H., 1; and the University Commission on race questions, 164; Negro Education, work in, 175; work of Jeanes Board, 163.
 Discipline, in Negro churches, 140.
 Dix, Dorothea, 31.
 DuBois, W. E. B., 7.

E

Edinburgh Conference, 63.

Editors, and daily news stories, 196; remarks to, 194; sentiment created by, 194f; Student Conference, and, 13; war news, and, 196.

Education, a new demand upon the pulpit, 103; for the exceptional members of both races, 60; not confined to industrial training, 58; not separation from one's neighbors, 72; the agency of progress, 57; the joint responsibility of white and Negro, 59; the white man's obligation, 59.

Educational Institutions, equipment of, 210; in regeneration of Africa, 205.

Emancipation Proclamation, 49.

Ethics, catholicism of, 130; harmonized with nurture, 45; of Jesus applied to slavery, 42; not always the purpose of ethnology, 43; the Twentieth Century interpretation of, 44.

"Ethiopian Movement," 206.

Evangelism, appeal of, to Negro, 208; defined, 108; emphasis upon, 22; examples of success in, 79; factors in, 109; message of, 108; not the only debt to Africa, 131; object, instrument and agent of, 110; relation to revivalism, 108; relation to Student Conference, 107; training in, for African work, 204; work of in Africa, 206.

F

Fairbanks, ex-Vice-President, 213.

Family life, socialization of, 205f.

Ferguson, Bishop Samuel D., 204.

Fernandias, Mrs. S. C., 166.

Flipper, Bishop J. S., 1.

Flynn, R. O., discussion of "Coöperation Between Pastors of White and Colored Churches," 183.

Ford, John E., discussion of "After the Conference—What?", 15.

G

Gilbert, John W., discussion of "The Southern Negroes' Debt and Responsibility to Africa," 129; in missionary pioneering, 204.

Governing powers, attitude of, in Africa, 206.

H

Hammond, J. D., discussion of "The Relation of the Southern White Man to the Education of the Negro in Church Colleges," 57; in Negro Education, 175.

Hammond, Mrs. J. D., discussion of "The Building of Homes," 69; in Negro Education, 175.

Hart, Sir Robert, 23.

Hartzell, Bishop J. C., discussion of "The Continent of Africa," 115.

Haygood, Bishop Atticus G., quoted, 101.

"Haystack Prayer Meeting," 137.

Health, problems of, and the country church, 144; secured by coöperation, 166.

Helm, Miss Mary, 174.

Home life, a barometer of community atmosphere, 69; in rented houses, 75; influenced by alleys and minor streets, 80; of Negroes in the city, 12; spiritual bankruptcy of, 69; the eternal principles of, 86.

Hope, Mrs. John, discussion of "The Work of the Neighborhood Union," 153; white women of Atlanta in work, 165.

Hope, President John, 1.

Housing, conditions in, 22; of city Negroes, 154.

Hugo, Victor, 115.

Hunton, W. A., and the Atlanta riot, 173; Secretary, 212.

Hunton, Mrs. W. A., discussion of, "The Work of the National Board," 214.

Hyde, DeWitt, quoted, 65.

I

Ibanze, industrial school at, 128.

Imes, G. Lake, discussion of, "The Service of the Country Church in Helping the Negro," 146.

Industry, race groups in, 35.

Industrial school for colored girls, 144.

Industrial training, permanence of in Africa, 205.

Inspectors for Negro homes, 85.

Institute for Negro Christian workers, 194.

Integrity of Negro race, 38.

International Committee, 212.

International coöperation, progress of, 211.

International Convention in Toronto, 211.

J

Japan, conference of religious leaders, 23.

Jeanes Board, 163.

Jefferson, Thomas, 83.

Jelk, W. D., 182.

Johnston, Bishop J. Abbott, 204.

Johnston, General George D., 212.

Jones, Thomas Jesse, discussion of "The Coöperation of Southern White People," 168, and "The Reality and Righteousness in the Training of Christian Workers," 65.

Jones, D. D., discussion of "Resolutions of the Conference on Securing Strong and Able Students for the Ministry," 209; Student Secretary, 214.

Jones, Robert E., 1; discussion of "The Qualifications of the Ministry," 34.

Judaism, exclusiveness of, in national history, 34.

K

Kassai, an evangelized community in, 126; populous valley of, 120.

Katawba, an African Daniel, 124.

Kindergarten, need of, 156.

L

Labor, dignified by Church teaching, 143.

Lambuth, Bishop Walter R., 1, 195.

Landlords, and Negro houses, 154; and orderly progress, 83; responsibility of, 82.

Langdon, William Chauncey, 211.

Lapsley, Samuel Norval, 120f.

Laney, Miss Lucy, 1.

Law, enforcement of, 85; indefinite, 83; omissions of, 84; standardized, 85.

Laymen's Missionary Movement, of Atlanta, 185.

Leaders, meeting at Asheville, 215; too few in pulpit, 209.

Leadership, of colored women, 215; the task of, in Africa, 208.

Legislation, defective, 84.

Little, John, discussion of "City Missions for Colored People," 137; in Negro Education, 175.

Little, Mrs. John, 175.

Livingstone, David, faithful heroism of followers, 176; influence over Stanley, 111; the Martyr of Africa, 171.

Lodge, Sir Oliver, quoted, 45.

Luebo, Presbyterian Mission in, 125.

M

Macon County, survey of Churches in, 145.

Materialism, destructive of the spiritual sense, 62.

McCulloch, J. E., discussion of "Coöperation of White and Negro Ministers for Social Service," 188.

Medical Missions, the field of, in Africa, 205.

Medici, Lorenzo di, 23.

Membership of Negro Churches, 51, 100.

Method of the Conference, 10.

Migration, not a race character of Negroes, 81.

Miller, Kelley, quoted, 107.

Mining centers, and the spread of vice, 207.

Ministers, and a campaign of evangelism, 179; coöperating for social services, 188; demanded for Africa, 132; exchange of pulpits of, 189; immorality and ignorance of, 105; promoting understanding, 186; the parties in coöperation, 178; white and Negro in preacher's meeting, 193.

Ministry, American Negroes in, 100; an inviting field for educated Negroes, 96; and business equipment, 106; and modern infidelity, 103; and modern reforms, 103; and secret orders, 105; and the Catholic Church, 104; and the social and religious life, 209; asked to coöperate, 13; capable candidates for, 106; compensation of, 95; credentials of, 99; facing new conditions, 101; ignorant but successful, 100; intellectual equipment of, 99; moral character of, 98; problems of weakness of, 102; qualifications of, 96; surrendering to lower standards, 104; the need and service of, 97; training for country work, 150.

Missionaries, type of, needed in Africa, 119; the African problem, 203f.

Missionary boards, and employment of Negro missionaries, 206f.

Missions, Christian, importance of work in Asia and Africa, 25.

Mitchell, Dr. S. C., 1, 171.

Modesty, necessary in race progress, 27.

Mohammedanism, the peril of Africa, 201; treatment of races, 173.

Moody, D. L., 33.

Moreland, Jesse E., 212.

Morning Watch, 6ff.

Moton, Major Robert R., 1, 184; discussion of "Signs of Growing Coöperation," 161.

Mott, Dr. John R., 1, 171, 26; quoted, 8, 14; discussion of "The Present World Situation," 21.

N

National Housing Association, 156.

National Negro Business League, 164.

Negro Church, ability of self-government in, 50; and politics, 53; improvement in religious service, 53; promoter of race progress, 52; the center of spiritual power, 54.

Negro health handbook, 167.

Negro organization society, 166.

Negro woman, deserving courtesy, 88; enthusiasm of character, 218; police matrons, 186; recreation of, 217.

Noble, Frederick Perry, 203.

Non-Christian peoples, consolidation against Christian ideals, 22.

Ntumba, the girl who ate her mother, 120.

O

Objects of the Conference, 1, 11.

Ogden, Robert C., 163.

Owsley, Benjamin F., 204.

P

Page, Ambassador Walter, 174.

Pastors, absent from churches, 150; exchange of visits, 86; increased efficiency of, 210; resident in a community, 148, 211.

Peabody, George Foster, 212.

Physicians, call for, in African work, 132; in city missions, 137.

Pickens, William, discussion of "Christianity as a Basis of Common Citizenship," 34.

Play, among Negro children, 77.

Playground for colored children, 138.

Politics, race participation in, 36.

Poteat, Edwin M., discussion of "The Contribution of the Negro Race to the Interpretation of Christianity," 54.

Prejudice, and a Christ-like charity, 188; between ministers, 178, 193; clue to, 107; unjust and destructive, 27, 44.

"Present World Situation, The," address by Dr. John R. Mott, 21.

Presbyterian Church and Negro Education, 183.

Probation officers for Negroes, 186.

Public schools encouraged by churches, 143.

R

Race, bitter hatred of in Turkey, 173; contact of lower elements of, 98; hatred of a misfortune, 29; interpretation of Christianity, 9, 56; patriotism of and Africa, 208; pride of, a malignant virus, 42; progress of, in last half century, 62; related to church, 48.

Races, mingling of brings out best or worst qualities, 22; segregation of impracticable, 23; amalgamation of, dangerous, 23; education of, not sufficient, 23.

Registration, of Conference delegates, 2.

Rockefeller, John D., 213.

Robinson, Dr. Stuart, 211.

Roman, Dr. C. V., discussion of "The Church in Relation to Growing Race Pride," 40.

Rosenwald, Julius, 184, 211.

Rural improvement, the programme of the Church, 151.

Rural problems in Church papers, 198.

S

Salary, of country preacher, 149; of ministers, 96f; not an inducement, 95.

Sanders, Dr. Frank K., discussion of "Enlistment of Educated Negroes for Work in Africa," 108; "On Securing Strong and Able Students for the Ministry," 209.

Scroggs, W. O., 168, 171.

Scott, Bishop Isaac B., 204.

Segregation, contrasted with separation, 11; through racial antipathy, 79.

Service, badge of sovereignty, 28; distinction of, 42; opportunities for, 94; through allegiance to Christ, 100; work in progress, 27.

Sermons in Church newspapers, 197f.

Sewing schools, 138.

Sheppard, Dr. W. H., 78, 204; discussion of "The Response of Africa to the Gospel," 120.

Sibley, J. L., 175.

Slaves, treatment of, in Africa, 120.

Small, Bishop John B., 201.

Smith, Dr. Egbert W., discussion of "The Challenge of Faith," 29.

Snedecor, Dr. James G., 175; discussion of "Ministers in Coöperation," 176.

Social clinics in theological seminaries, 210.
 Social ethics, of the alley, 80.
 Social integrity, 28.
 Social order, the ideal of, 192.
 Social religion, the theory of, 64.
 Social salvation, in the Church, 191; the failure of the Church, 192.
 Social service, secured by white and Negro ministry, 188; the welfare of both races, 191; training schools for, 194.
 Social training, a preparation for office holders, 86.
 Society, creating personality, 82; responsible for homes, 81f.
 Southern Methodist Church, and Negro membership, 48, 190.
 Southern Sociological Congress, 164, 168, 171, 186.
 Stelzle, Charles, 63.
 Stewart, Dr. James, 204.
 Stillman Institute, 183.
 Sunday Schools, in Negro Churches, 142; minister's duty to, 97, 102; teachers in, 73, 142; white teachers in, 180.

T

Teachers, in the home, 73; in Sunday school, 73, 142, 180; necessity of African dialect, 132.
 Thirkield, Bishop W. P., discussion of "The Present Weaknesses of the Ministry Squarely Faced," 100.
 Tobias, C. H., discussion of "Present Phases of Cooperative Work," 211.
 Tolstoi, quoted, 218.
 Trades unionism in South Africa, 207.
 Training of the country preachers, 150.
 Trawick, Mrs. Arch, discussion of "The Social Message of the Church," 62.
 Trawick, A. M., 214; discussion of "Evil Conditions in the City and the Larger Responsibility," 74; of "The Negro Student Conference," 8.

V

Vocabulary, acquired through newspapers, 169.
 Vodoo among American Negroes, 100.

W

Walker, C. T., discussion of "The Negro Church as a Medium for Race Expression," 50.
 Walker, T. C., discussion of "How We May Improve Our Colored Churches in the Country," 139.
 Washington, Booker T., 163, 164; discussion of "The Basis of Race Progress in the South," 26.
 Weatherford, W. D., 171, 214; quoted, 168; discussion of "Signs of Growing Interest on the Part of the Southern White Man," 172; and "Suggestions for the Conservation of the Conference," 16.
 White, W. Woods, 184.
 Williams, Sir George, 212.
 Winton, G. B., discussion of "Remarks to the Editors," 194.
 World, one great neighborhood, 22; a whispering gallery, 22.
 World's Student Christian Federation, 8.
 Wu Tingfang, 48.

Y

Young Men's Christian Association, building in Atlanta, 184; buildings in eleven cities, 213f; colored men's department, 213f; cooperative programme of, 214; foreign department, 204; pastor's duty to, 73; present phases of cooperative work, 211; schools and colleges, in, 210; student, 12; students in, 174; study classes, of, 171.
 Young Women's Christian Association, colored women in, 215f, 217; foreign department, 204; National Board, 215; student, 12.

Z

Zappo-Zaps, 126.



